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# HANDS AT REST

THE STORY OF MRS. A. M. DRENNAN'S  
LIFE AND WORK IN JAPAN

MRS. J. H. MORTON

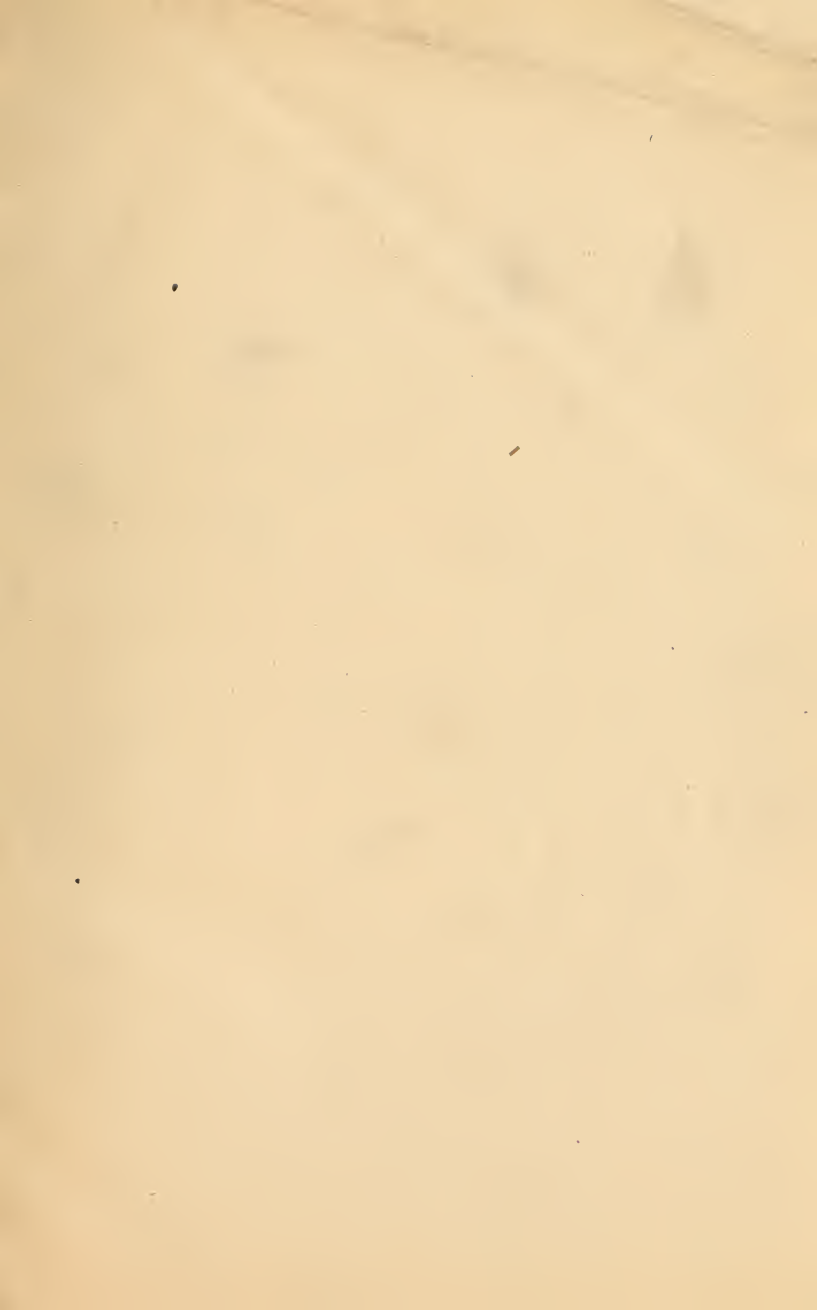


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MRS. A. M. DRENNAN



# HANDS AT REST

A SEQUEL TO "FILLED HANDS"

The Complete Story of Mrs. A. M. Drennan's  
Life and Work in Japan

*Morton, Henrietta Josephine (real)*  
BY MRS. J. H. MORTON



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## INTRODUCTION.

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During Mrs. Drennan's visit to America, after a ten years' stay in Japan, I had the good fortune to hear her tell on several occasions the story of her life and work among the Japanese. The wonderful influence of these talks upon her audiences so impressed me with the possibilities for good in her life story that I longed to give it to the whole Church. In attempting this, much of Mrs. Drennan's language has been retained.

Like Moses, fresh from the mountain top, her countenance was wont to beam with the reflected light caught from the near approach to the Master, at whose feet she daily sat. While it was apparent to all about her that she had been in the divine presence, she knew not that she was illuminating the lives of those who were so fortunate as to come within her influence. Her goodness was only excelled by her humility. In closing her report for the year 1899 she said: "We now consecrate ourselves anew to him in this service, ready, if it be his will, to serve another year." This simple story of her beautiful life, happy in love and sacrifice for her Master, is prepared with

the hope that many may read it and be led to emulate her example.

I am indebted to Mrs. I. H. Goodnight and Mrs. McGoodwin for assistance in collecting material for this work. To them and to all the women of the Cumberland Presbyterian Church this little book is dedicated.

MRS. J. H. MORTON.

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## CHAPTER I.

### BIRTH, CHILDHOOD, AND PARENTAGE.

Mrs. Drennan's work in Japan will commend itself to all who are interested in modern missions; but, to the average reader, the interest accorded the history of the achievements of a noted man or woman is greatly enhanced by a knowledge of the early life and peculiar environment leading to the development of the character introduced. To this end the reader's attention is directed to a period, dating as far back as threescore years and ten, to find the starting point of this grand woman, whose influence has been recognized and felt in this and other lands.

There is nothing wonderful, however, to record in the early life of Mrs. Drennan. The most remarkable thing, perhaps, was the name which greeted her arrival in the world. She was christened America Missouri McCutchen, by an old uncle, thus demonstrating at a very early age her ability for burden bearing.

Her father, John McCutchen, a Virginian by birth, soon after the close of the Revolutionary War moved to Southern Kentucky and located in what is known as the "Cumberland Country."

Her mother, Annie Motherel, was born in North Carolina, but in early childhood moved with her parents to Wilson county, Tenn., and settled near where the city of Nashville now stands. She married Mr. McCutchen in 1806, and they made their home in Kentucky. Mrs. McCutchen was a convert of the "great revival of 1800," that noted religious awakening that swept over Kentucky and Tennessee, resulting in the organization of the Cumberland Presbyterian Church.

Mrs. McCutchen was a member of the memorable Woman's Missionary Society organized at Russellville, Logan county, Ky., and helped to make that wonderful suit of striped linsey that adorned the first Cumberland Presbyterian missionary, Rev. R. D. Morrow, when he started on his preaching tour through Missouri in 1819.

Mr. and Mrs. McCutchen moved with their little family to Pilot Grove, Cooper county, Mo., in 1829. They lived within the bounds of Mr. Morrow's work. This good man, by his Christian character as well as his earnest preaching, did much toward stimulating and cultivating a religious sentiment in the then "Far West." He was a frequent visitor at the house of Mr. McCutchen, where he was always welcome, and his presence was regarded as a benediction to their home. It was here, in the year 1830, July 23, that Mrs. Drennan was born, and around this spot cluster the memories of her happy childhood.

If it be true that the conditions surrounding the first years of a child's life mould its character, then the story that fills these pages but portrays the natural development of a child reared in an in-

tensely religious atmosphere. When quite a little girl she felt that she was a Christian child, and her sympathetic heart was often grieved over the sad state of her playmates. In revival meetings she would often urge them to go to the altar for prayer. When about eight years old she attended school in the neighborhood, accompanied by a cousin, a boy. On the way to school one day they were talking, as they often did, about heaven. She was very anxious that he be prepared for heaven, and begged him to try to become a Christian. The boy said he would not try, because "God had ordained who should be saved, and if he was lost he could not help it." She was greatly shocked over this remark, and prayed for him in her childish way most earnestly. She was a thorough Cumberland Presbyterian in this particular. The two children had doubtless gathered their ideas on the subject from conversations heard in their homes relative to the causes leading to the organization of the Cumberland Presbyterian Church. Mr. and Mrs. McCutchen had been intimately associated with the leaders of that movement. They often entertained the young preachers with the story of the revival and the early history of the Church. In this way, though so young, the child became familiar with the doctrines which led to the separation from the mother Church.

She not only showed an interest in her school-mates, but in all mission work; especially in the work of her uncle, Rev. Robert Bell, who was laboring among the Indians. His letters were treasured as messages from one of God's honored ones. Her mind and heart, even at that early age,

seem to have been turned toward such work. She listened with interest to the story told by her mother of the first Woman's Missionary Society, and the thrilling tale of the trials and hardships of the early ministers. She read with interest and eagerness such books as the life of Mrs. Judson, and her young heart was filled with longing to help carry the gospel to those who had it not.

In after years it became a source of regret and even of reproach to her own heart, that, knowing and loving the way as she did, she delayed so long to go out to the open fields to glean for the Master.

## CHAPTER II.

CONVERSION, EDUCATION, AND MARRIAGE.—DEATH  
OF HER HUSBAND.

When fifteen years old the thought came to her, through the preaching of Rev. P. G. Rea, that she was not a Christian. The text from which the sermon was preached is found in Jer. viii. 22: "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughters of my people recovered?" The inquiry, "Am I really healed?" stirred her heart to its depth. At the close of the sermon, while the congregation was singing, a good woman told of the joy that was in her heart, while her face seemed luminous with the love of God.

Mrs. Drennan tells us that this woman's smile pierced her heart with the keenest sorrow. She said, "Oh, I never felt like that; I have no such joy in my heart!" A sense of utter loneliness came over her, and she wept profusely. She then resolved, God helping her, that she would become one of his children. For several months she was in great distress, often going to the altar for prayer, and, true to the habit of her childhood, inducing many of her companions to join her in seeking

salvation. The last night of a camp meeting held in August, 1845, at Salt Fork church, Saline county, Mo., she found peace, and like a weary child she seemed to fall into the Savior's arms and rest.

She was educated in Boonville, Mo. After graduating she returned to the same school for a post-graduate course. She was at this time engaged to be married to Rev. F. A. Witherspoon, a young minister of the Cumberland Presbyterian Church; and, realizing the responsibility of the position soon to be assumed, she determined to fit herself in every way to become efficient as a pastor's wife. Two years later, on September 18, 1850, she was married, and the duties and pleasures of home filled her heart and hands.

Judge Ewing, in his Memoirs of Mr. Witherspoon, adds this tribute to Mrs. Witherspoon, his wife: "I hold her up as a model woman for a preacher's wife." Mr. Witherspoon was pastor at Kinmundy, Ill., where he died on October 26, 1863, thirteen years after their marriage. After this sad event she returned to her home in Missouri.

Strange as it may seem, this good woman, after the death of her husband, was in rebellion against the God she had loved and trusted so long. This was the darkest period of her life. In speaking of it she says: "For months I was in this fearful state, but, thanks be to God, he did not forsake me. I was gently led out of my fruitless struggle against him by tender influence lovingly thrown around me, and again as a weary child I found myself in the ever-waiting arms of my dear Savior. Since that time my trust is in God, not in the strength of faith I have."

After this distressing ordeal, through which she came as pure gold, tried in the hands of a refiner, the desire to give herself to "his work" came with renewed force. She was willing to go to distant lands if it were God's will. But there were many hindrances. She had the care of two orphan children, the son and daughter of Mr. Witherspoon's brother, and her father was growing feeble; so duty demanded that she stay near him. She secured a situation as teacher in Missouri Female College at Boonville. Here her influence was such that in a short time every one connected with it was converted, and a revival started which reached many in the town outside of the school. After the war Mrs. Witherspoon gave up her school work to devote herself to the care of her aged father and the two adopted children. After her father's death she was married again, January 28, 1868, to Rev. J. A. Drennan, pastor of the Cumberland Presbyterian Church at Lexington, Mo. In two years he died, leaving her heart again desolate. A month later her only child, a boy thirteen months old, was laid beside his father. Almost paralyzed with sorrow, she yet trusted, and waited to know the Lord's will. Again she entered the school at Lexington, having to provide for the education of two daughters of Mr. Drennan. With some variation she continued for several years in this pleasant occupation, teaching part of the time at Oxford, Miss.

## CHAPTER III.

## A STRUGGLE, AND ITS END.

"Evil is wrought by want of thought as well as by want of heart."

Through all the varied scenes she had passed the desire to give herself wholly to the Master's service increased, yet she did not understand that God was "tearing up the nest," and forcing her out into the work she had loved from childhood. In her deep humility she dared not hope to engage in anything so beautiful and Christlike. She felt that the time was passed, that she was now too old. Yet in the year 1880, when the call came through the papers for the women of the Cumberland Presbyterian Church to organize a Board of Missions, her whole being was thrilled. She responded to the call, and met with other ladies of the church in Evansville, Ind., for the purpose of considering the matter. The organization was effected, and Mrs. Drennan was made chairman of the committee to select the location of the Board.

Not long after this a member of the Assembly's Board suggested that they ask Mrs. Drennan to go to the foreign field. She had never spoken of her desire to enter upon this work, and when the message came she was startled. To her tempest-tossed



heart it was like a beacon light pointing to a harbor of safety. She felt that God was opening her heart to them, or they could never have known how greatly she desired to go. The next day after receiving the communication from the Board, she was in company with some ladies who had heard that she was going to be a missionary. They congratulated her on her decision, and she was about to express her great joy that she was thought worthy to go, when a thoughtless one present said, "Oh, what good can one of your age do there?" This was a cruel blow to the sensitive, burdened heart, and awakened and emphasized the old trouble suggested by her own mind, that her *age* was an insurmountable obstacle. She had for a long time been fighting this trouble, and had almost silenced her doubts, but now she dared not express her wish to go lest she should bring reproach upon the cause. One more year passed, and she attended the second meeting of the Board, which convened at Bowling Green, Ky. Here her influence was felt in a marked degree. Many were made to know and feel the grandeur of her character, so preëminently was it shown in her words and manner on this occasion.

At this meeting Mrs. Drennan suggested the organization of synodical and presbyterial societies, which have since been so helpful in carrying on the missionary work. She also suggested the circular letter plan that has been adopted and used successfully in many of our presbyteries. She was appointed synodical vice president of Missouri, which office she accepted, hoping to find in this work that which would satisfy her heart. She or-

ganized some societies, but the work did not prosper in her hands. She felt that God had closed her lips, and this was not what he would have her do. Again, at McMinnville, Tenn., she went into the schoolroom, but this work, formerly a pleasing task, had now become intolerably irksome to her. She gave up the school and determined to offer herself to the Board. The struggle had been so long that she had already, in mind, given up home and friends. Her age had been the one great barrier, and the thought came to her that it would be an insult to God to offer him so small a part of a life that seemed so unprofitable. Very sore were the struggles of this truly conscientious woman before the victory was won; but God made it plain to her in many ways that her work was not in the home land, and she felt that, though she should be counted a fanatic, she would if permitted follow Christ even unto death. In describing her feelings at this time, she says, "I felt if I must die, and my body be buried in the sea, that he would bring good out of it, and his name be more honored by my death than by my life, and I was content that it should be so, if this were his will." She had been so entirely convinced that the Lord wanted her to go that she dared not spend another year in the home land, and would have gone even had her application to the Board been rejected.

After due consideration by the members of the Board she was accepted. The consecration service was held in the lecture room of the First Cumberland Presbyterian church at Evansville, Ind., on Sabbath afternoon, March, 1883.

## CHAPTER IV.

## ENTERING UPON THE WORK.

After taking leave of the Board Mrs. Drennan hastened on to Missouri for a parting word with relatives there, having already said good-bye to Kentucky friends. Her visit to her friends in Missouri was saddened by the unexpected death of her oldest sister, who passed away about the same hour that Mrs. Drennan was being consecrated.

After a few days spent with each member of her family, she started on her journey eastward. At Kansas City she took leave of the last familiar face, and was alone, speeding onward to an unknown land. She would not have been human had she not experienced a feeling of loneliness. The way seemed long, the work unknown, but in her helplessness she looked to the never-failing Source for comfort. Before retiring she opened her Bible as usual to read, and her attention was arrested by these words: "I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety." It was, indeed, God speaking to his servant. The whole page seemed illuminated, but she saw only these words. She said, "It is enough; I know he is here," and clos-

ing the book she prepared to retire. She was ready for that rest in peace. The next morning, without any thought of the evening's experience, she opened her Bible for the morning lesson, and again her heart almost stood still as she read the words her eyes first rested upon, "I laid me down and slept: I awaked, for the Lord sustained me." It was as if the one dear Friend were holding converse with her. After this she never for one moment doubted God's presence and care, or had one lonely feeling in all that journey.

After a week spent in San Francisco, she bade farewell to her traveling acquaintances, who accompanied her to the ship and placed in her room flowers and other evidences of good will; to them she waved a last adieu as she left her native shore.

The ship on which Mrs. Drennan embarked left San Francisco on the 19th day of April, 1883. This mode of travel was entirely a new experience to her, yet she desired to make the trip alone. She wanted only God with her on the great deep; to be shut up alone with him where no other could disturb the perfect communion, that she might be better fitted to do the work to which he had called her. When night came she retired to her state room, and after lying down she saw on the upper berth, written in pencil, the words which had before given her so much comfort: "I will both lay me down in peace and sleep: for thou, Lord, only makest me to dwell in safety." It was thus that the whole journey was illumined by the Divine presence, seemingly as real to her as the pillar of cloud and the pillar of fire to the children of Israel.

Mrs. Drennan reached Japan on the 5th day of May, 1883. She was then fifty-three years old. At this age many think it time to cease from labor and enjoy a quiet old age, but we behold this woman, with all the enthusiasm and energy of youth, just entering upon her great life work.

When she first set foot upon Japanese soil and saw its people, her soul was filled with tenderest sympathy, and she felt that she had a message for them. But how could she deliver it with no knowledge of the language? She said to Mr. Hail, a missionary who had been there many years: "I do not know what I can do, but I know God sent me." She carefully studied every face, gesture, and action of those about her, upon the streets, in the fields, and by the wayside. Her daily prayer, with outstretched hands, was, "O, Lord, fill my hands with work, and my heart with love for this people. I am here at thy bidding; what wilt thou have me to do?" So great was her eagerness for work that twenty-four hours seemed too long a time to remain idle; and so soon as her trunks arrived and her room was arranged she began to look for something to do. She felt no need of rest after the journey. The one thought, work for the Master, filled her heart. So manifest was this desire that a knowledge of the language was not needed to convey her earnest wish to those about her. They felt intuitively that she had come to help them, and their usual dread and aversion to the foreigner was lost in the magnetism of her presence.

Just three days after her arrival in Osaka three young men came to her and asked to learn Eng-

lish. One of them already had some knowledge of the language, and through him she taught the others. She gave them a book on physiology. In studying this they were led to talk of the human body and its wonderful structure; then it was but a natural step to lead them from the creature to the Creator. They advanced so rapidly that by the first of June they had completed the work on physiology, and she put them on the regular Chautauqua course, the book they had studied being the first book of the course for that year. This was the beginning of the Chautauqua work in Japan. She had no idea at the time of its reaching beyond the little circle of students in her own room, but within five months after she reached Japan, in October, 1883, she had regularly organized the Chautauqua Circle.

Seeing that the young men were casting off idolatry and drifting into infidelity, she realized the demand for immediate work in their behalf. Knowing that through the young men she could reach the people, she devoted much time to them, giving them entertainments and preparing a pleasant room to which they could come for recreation.

The Chautauqua Circle continued to widen, including men and women, in a short time numbering 1,200 members. Through the influence of this work many were prompted to send for Bibles and to come asking for light. "The Mission," in speaking of this branch of the work, said: "It is of incalculable worth in the work."

## CHAPTER V.

## SICKNESS.—VISIT TO THE MOUNTAINS.

On the 20th of July a Japanese festival was held in the city. There were wonderful displays on the streets and in the shops. Mrs. Drennan was persuaded by her pupils to go with them to see the exhibit, which was indeed a strange sight to American eyes. It was the great festival of the god of that section. This god was brought to the river and put into a boat with much cheering. The boat was beautifully decorated and lighted. After the god was seated, the boat was filled with priests and singing girls, who made the air ring with their music. Another boat followed, filled with combustibles covered with oil, which was lighted, making a brilliant illumination. The entire city was gorgeous with decorations, and marvelous transformations of their wares into likenesses of human figures, historic scenes, fountains, lakes and waterfalls. Even imitations of elaborate and beautiful dresses were made of cups and saucers of blue and figured china, the whole garment being bordered with tiny white china, giving the effect of ermine. All this was extremely interesting to Mrs. Drennan, and she remained on the streets so long that she was overcome by the

heat, and forced to resort to the ever-ready and convenient jinrikisha, to be conveyed to her boarding house. She was so prostrated from this exposure to a Japanese sun in a Japanese crowd that it became necessary for her to leave the city; accordingly, on the last of July she went to the mountains for rest.

The stay in the mountains not proving beneficial, she remained only one week, but spent the remainder of the vacation as Kobe, by the seaside. It was a delightful season of rest. Miyoshi San and others of her pupils visited her at this place, and the time was profitably spent in teaching English and learning what she could of the Japanese language. In August, 1883, our mission bought a lot on the Concession in Osaka for the purpose of beginning a school. There were three houses on this lot, which were used for dwelling-, boarding-, and schoolhouses. In September Mrs. Drennan moved into one of these houses and resumed her classes of young men. These classes increased so rapidly that it became necessary to have afternoon and night sessions. Three times each week during the fall and winter she held children's meetings in different parts of the city. The three young men who were her first pupils assisted in this work. She first taught the young men the Bible lesson, a picture story, and the songs to sing, and they afterward repeated it all to the children. The young men were much interested; the rooms were often filled with children, and many grown people stood about the doors, eager to see what it was that pleased the children so much. This work was kept up until stopped by the priests.



## CHAPTER VI.

STORY OF A JAPANESE BABY.—CHRISTIAN ENDEAVOR  
SOCIETY ORGANIZED.—RETROSPECT.

The second week of October, 1883, when it seemed that her hands were already full, Mrs. Drennan was requested to take for her own a baby one year old. The poor father's possessions had been twice burned; he had the care of his mother and an aged grandmother in addition to his five children. His wife, he said, could be of little help with the baby strapped to her back, so he had decided to put the three eldest children out as nurses, and the baby and the boy of six he brought to Mrs. Drennan. He had lived near the place where she had been holding children's meetings, and perhaps the man knew in this way of her love for children, and could readily trust her with his own; yet surely we can recognize the Divine hand leading this heathen father toward the light. The family at this time were all idolaters. Mrs. Drennan was so very busy that she thought but little of the request until it was repeated the third time; then she said: "Perhaps this is of the Lord; I have promised him to take whatever he sends me. I dare not turn this away; I feel that it is God-sent." She was teaching her Bible class when

the parents came to her house with the children. The young men were reading at this hour the twenty-seventh verse of the ninth chapter of Mark: "Whosoever shall receive one of such children in my name receiveth me, and whosoever receiveth me, receiveth him that sent me." When the visitors were announced she rose from her desk and went out and received the children, and immediately returned to her class and took up the explanation of the verse, which she says had ever afterward a deeper meaning to her.

The baby she called Daisy. The boy whom the parents brought as nurse for the baby was not yet seven years old, and too small, Mrs. Drennan thought, for such a burden, so a nurse was hired. But the boy, Shozo, was allowed to remain and go to school until he grew too large for a girl's school. Then she sent him to his father, who had prospered in business and had taken his older children home. Through Shozo San's influence the entire family became Christians, the aged grandmother receiving baptism at the age of ninety. In a letter to Mrs. Drennan several years later, Shozo writes: "Sensie [Honored Lady], I thank you so much for all you have done for us. If you had not taken me, we would none of us have been Christians, so I thank you for all we have and are."

Little Daisy was very bright, and soon learned to speak English, and to sing and play on the organ. She was so small that it was a surprise and always entertaining to those who heard her. In many ways she became a help to her faithful friend by unconsciously opening the hearts of the Japanese people to hear the truth. She often distributed

tracts to the passers-by, who did not hesitate to take them when offered by the pretty little tot in foreign dress, and she invited them to enter so politely that they could not refuse her winning manner. By this means Mrs. Drennan was afforded many opportunities to speak to people about Christ which she would not otherwise have had, and she was soon made to feel and acknowledge the wisdom of God in sending to her the little Japanese baby.

Mrs. Drennan writes: "Daisy is now (1899) seventeen years old, is developing into a useful, good girl, and is very busy, neat, industrious, and studious; is the organist at church and music teacher in the school. She is a Christian, and gives promise of being an intelligent Christian worker."

In the fall of 1883, while waiting for the opening of the girls' school, which took place in January, 1884, Mrs. Drennan organized a Christian Endeavor Society. She was assisted in this work by Nishi San, who was an elder in the church at Osaka. The society grew very rapidly, and soon published a paper for gratuitous distribution, called "Words of Life." Four hundred copies each month were scattered broadcast. The meetings were held in her rooms. This was the first Christian Endeavor Society in Japan.

It is interesting to note the different lines of work that had been undertaken by Mrs. Drennan during the first nine months of her stay in Japan. Her first efforts led to the organization of classes in English for young men. Very soon the Chautauqua Circle was formed and a periodical started.

Children's meetings were held in different parts of the city; Sunday schools were introduced; two children were adopted; a Christian Endeavor Society was organized, and the girls' school opened. These are some of the wonderful results of Mrs. Drennan's work, all of which was accomplished in less than one year by a woman who was thought by some to have passed the age-line for usefulness.

In a letter to the Woman's Board, dated April 7, 1884, little less than one year after her arrival in Japan, she thus writes: "Yesterday was our quarterly communion. There were eight applicants for baptism, and among them I will name the father, mother and grandmother of my two children, two of my boarding pupils, and two young men. Two of these young men were converted in my room."

In a private letter she says: "I look back now over my first year's work in Japan with wonder and gratitude. I feel that God had me in his own school. I must study the people, and learn by diligent thought and prayer what I should do and how work. I was shut up to that only way of learning, and though at times it was almost crucifying, yet I believe it was a blessing to me. God himself was teaching and leading me and blessing the humble efforts I made in utter dependence upon him. I see now that I was busy day and night, yet I do not remember that I ever felt tired. My heart was on one thought—work, work, because Christ had sent me, and I must do all I could."

## CHAPTER VII.

## SCHOOL WORK.

On January 8, 1884, the Wilmina School for Girls was opened with four pupils, three girls and the little boy, Shozo San. When they had their first vacation, the last of June, there had been seventeen pupils enrolled. For some reason the English-speaking teacher, who had been of so much service to Mrs. Drennan as interpreter, was removed, and she was left with no one in the house who could speak to her in English. As she only knew a few Japanese words she was forced to govern chiefly by signs. Referring to this time she says: "How I got along I am sure I do not know. I ate such things as were cooked by an inexperienced cook, and when I asked her for a dish of snakes for dinner instead of lobsters, it was no matter of great surprise." The need of more room was of even greater necessity than an interpreter, but it was some time before a new school building was erected to accommodate the rapidly increasing patronage. However, it was finished and they moved into it on the 19th day of May, 1887. From this time, under her skilful management, the school not only paid all expenses, in-

cluding teachers' hire and for all needed furniture and repairs, but at the close of the year paid a small sum into the treasury of the mission.

The following year she enrolled forty-five boarding pupils and one hundred and five day pupils. The many discomforts and inconveniences that she suffered in the old building only find expression in her words of thanks for the new. To the Board she wrote: "Thanks, a thousand thanks, and God's blessing to the women and children of the church for these new joys and comforts."

She began a night class for men in the spring of 1887 on "Dojima," this being one of the many small islands into which the city of Osaka is divided by the two rivers and numerous canals which pass through it, all of these islands being thoroughly connected by very good bridges. "Jima" means island; "Do," the name of this particular island, means home or temple. It is here that the governor has his residence. It is a most promising field. She had a large number of pupils every night studying the Bible after English lessons. She was at this place the night that the school building was burned, on February 8, 1888. She was not permitted to continue work at this place very long on account of the accumulation of school duties, caused by the sickness and retirement of Miss Renzer from the school.

There was a fine prospect for building up a good church at Dojima. The Baptists took it soon after Mrs. Drennan left, and now have a church there as the outgrowth of her work.

Mrs. Drennan lost everything by the fire, but she had many influential friends, who secured her

a home in the city where she lived as their guest without passport, and the next week after the fire she resumed her school work.

By this fire the school was well advertised, so that there were more day-pupils than before, and notwithstanding the great loss sustained and the want of room which compelled her to give up some of her boarders, it was more than self-sustaining. She kept a strict financial record of the school's standing. A part of this was burned, but the following is an extract from her book, showing how systematic and painstaking she was in all her affairs:

"Before the Fire.—Boarding pupils, forty-five; day pupils, one hundred and five; total, one hundred and fifty. Paid to Rev. J. B. Hail, treasurer of the mission, June, 1888, \$33.42. Four baptisms among the pupils during the year. The "Watch Myself and Work Society," an organization for children, did good work. Their contributions were divided, one-half going to the Japanese Church, and the other half going to the Board to help start a school in Mexico. All who were connected with the society were converted, and through the children many of the parents were also brought to Christ. A good collection of books and maps had been sent to the school. Also some specimens for the beginning of a museum."

"In June, 1888, After the Fire.—Number of pupils, one hundred and twenty-six; number of boarding pupils, twenty-eight; total, one hundred and fifty-four."

Mrs. Drennan's school work in Osaka ended in 1888. Further information in regard to it is learned

from O Yone San, Mrs. Drennan's helper and interpreter, who, after graduating at the American mission in June, came to Mrs. Drennan in January, 1885. Such have been the attachment and faithfulness of this Japanese woman, and so closely is her life interwoven with that of Mrs. Drennan from this period, that she deserves especial mention, not only as an efficient helper, but as the constant companion and valued friend of her dear "Sensie."

The following extract is from a letter written by O Yone Hara San, relative to the Wilmina School, after having been with Mrs. Drennan more than ten years:

"The school increased, but the house was too small to accommodate more, and 'Sensie' emptied one of her rooms and made herself inconvenient and uncomfortable till we had a new building. At this time there were forty-five boarding pupils and one hundred and five day pupils. When we moved into the new building, according to our custom, we invited the governor, mayor, officers of the government, and also their wives, who were her pupils. We had essays and speeches and singing in both languages. To most of the officers this was the first time they had ever attended the Christian school, and they were greatly pleased and impressed by the ceremony. As we had such an excellent teacher as Mrs. Drennan, our fame went out far and wide, and it was really the model of a Christian school. Sensie taught morning, afternoon, and night. I think there are only a few people who can work as much as she does. She was loved by everybody. I do not know whether there are others who are so highly honored



and loved by the Japanese people as Sensie. The reason is, she loves the people, and her whole heart is in her work. So her actions differ from others. All say she is the most skillful Scripture inter-



MRS. DRENNAN AND O YONE HARA SAN.

preter. A great many times her teachings go out through preachers' sermons. I often hear people say she is the rarest among the missionaries. She does not think of anything but the Master's work.

She spends all her money in her work, and her living is very simple, and sometimes I feel very sorry for her. The Lord has been so good to me in placing me under her care. When I think of my privilege of working with her and learning so many useful lessons, I thank God for his goodness, and in some measure desire to be like her, and to become a useful worker in his vineyard.

“YONE HARA.

“*Tsu, Ise, Japan, 1896.*”

## CHAPTER VIII.

NEW CLASSES.—THE ORPHANAGE.—WORK IN NAGOYA AND UENO.

In September, 1885, Mrs. Drennan organized a woman's class. She first taught them English, cooking, and fancy work, but they soon became interested in Christianity, and came regularly for Bible study. They were chiefly the wives of officers. At first this class was small, but it grew until it numbered forty. On New Year's day, 1887, Mr. Soto, who was president of the government revenue department, came to thank her for teaching his wife, and the next week engaged her to teach in the revenue department office. She had thirty pupils among the officers of this department, Mr. Soto being among the number. They were all deeply interested in Christianity. She taught them until the close of the school in 1888. Many of the wives of these officers joined the Cumberland Presbyterian Church in Osaka, and were faithful workers there until their husbands were moved by the government's order to other places. One of the women became the wife of a high military officer just before the breaking out of the war with China, and her name will go into history because of her

noble Christian spirit, manifested in her self-sacrificing work for the relief of the suffering and care for the poor during the war.

Although it seemed that Mrs. Drennan's time was already fully occupied, her eager hands and great heart reached out to embrace another work that bade fair to eclipse all that she had introduced in developing the Japanese in Christian charity. It had long been her cherished wish to establish an orphanage, to be supported by the married women's class, numbering at this time thirty members. The women imbibed the enthusiasm of the teacher and worked eagerly, preparing bedding and clothes for this purpose. They put by a considerable sum of money, and Mrs. Drennan secured government permission, and thirteen orphans were procured through legal channels. She had the assurance of the support and assistance of the best men in Osaka, who had been very kind, and who had proffered all the aid she needed in the enterprise. However, this work was deemed inexpedient by the Woman's Board in America, and was abandoned.

The accumulation of care and work, together with crowded sleeping apartments and bad water, caused her health to fail, and she was compelled to resign from the school. She went to Nagoya with her helper in October, 1888, where she engaged in direct evangelistic work. In Nagoya she left a little church of thirty members, a preaching place well furnished, and thirteen yen in bank. Five native preachers grew out of her work.

When about to leave Osaka, where she had spent five years, her many friends were in deep

sorrow. O Yone San tells us that her pupils wept and begged her to stay. She says: "Even the government officers sent for me to come, and when I went they told me to beg her to stay. When the time of her departure came their grief was great, and she received many kind letters of introduction from them to the chief Secretary of State, mayor, military officers and others."

At first there was great opposition to Christianity in Nagoya because the people thought it was Roman Catholicism, which the government forbade them to believe; but Mrs. Drennan's earnest Christian life and tactful plan soon weakened the old prejudice. She obtained permission to organize a women's school. This work began in November with only two pupils, but she knew not discouragement, and very soon, through Bible classes for young men, and inquiry meetings for all, a little church grew, which was organized with ten members in January, 1889.

In September of this year a very interesting girls' school was started, and the following December a boys' school was begun.

A Christian Endeavor Society was organized in April, 1888, and was called the Manna Society. About the seventh of March the president of the government school sent an urgent request to Mrs. Drennan to come to Yokhaich, a station about twenty miles from Nagoya. For years this had had been a sealed city, the people saying that no Christian should live there. Mrs. Drennan responded to the call. The result of this one visit was a class of ten names signed for Bible study. She made weekly visits until a preaching place was

opened, and an earnest class of Bible students formed. Miss Rezner then took charge of the work. (See Annual Report, 1890, p. 21.)

After the union of all the Presbyterian bodies in Japan it was thought best that Mrs. Drennan's little church of thirty members, which was now meeting its own running expenses, should unite with the other Presbyterians in Nagoya. Her school was also turned over to them, and Mrs. Drennan was transferred to Ueno, Iga, a city of 15,000 inhabitants in the interior of Japan.

There was no Christian in the province of Iga. She willingly gave up her work so pleasantly started in Nagoya, and with undaunted courage and unswerving faith entered the unknown field cheerfully, with only God and her helper for companions.

She first selected an attractive location for her home, and fitted up a room near-by for a church. Immediately she set about organizing Sunday schools, Bible classes, English classes, and working classes. The people of Ueno did not know of Christianity, but they did know of Mrs. Drennan's aptness in teaching English, and that was what they wished. At this time the study of English was quite popular among the upper classes of Japanese. In response to their call she said to them: "I will teach you English, because through that I hope to be able to win you to listen to the teachings of the Bible." She said: "The Lord seemed to ask me what was in my hand. I said, 'English only,' and then it seemed he said to me: 'Use what thou hast.'"

Her marvelous success is shown in the statement

in the annual report that during the year there were thirty converts and other candidates for baptism. Her two boys, as she sometimes styled the young men who were the first fruits of her labors in Japan, and whom she had placed in school, gave her efficient help whenever they could get a day out of school. These two young men, Kim-mura San and Matsuda San, were both studying for the ministry.

Work was carried on in five other parts of the city. In a letter to a friend she says: "We are trying to awaken these people to a knowledge of Christ, so we have meetings and classes every night in the week, and a class every afternoon in English, two work meetings, with knitting, crocheting, and fancy work, also Bible lessons, singing and prayer."

In September, 1891, with money sent her by two Kentucky boys, she rented a house in the best part of the city, where the people were wealthy but hard to reach. She had a Sunday school there every Sabbath, and preaching every Saturday night, with a woman's meeting on Sunday afternoons. The interest grew, and in a few months some of the most influential men in high office were interested. It was at this point that she organized what she called her second church. It was named the Mukaijima Church. Here the first infants were baptized in the city. A gentleman while studying the Confession of Faith preparatory to his own baptism, noticed that infant baptism was allowed, and immediately called on Mrs. Drennan for an explanation. After listening intently he said: "Sensie, if you will allow I want my baby baptized when its mother and I are. I do not want a breath

of sin to blow upon my darling baby. I will do all I can to train her up for God." To the faithful missionary it was indeed a blessed sight to see the little ones thus dedicated to God by believing parents. The oldest member of that church was eighty years old.



## CHAPTER IX.

FIRST ANNUAL WOMAN'S CONFERENCE IN JAPAN.—  
INCIDENTS.

In May, 1892, the Christian women of Ueno united with Mrs. Drennan to hold the first annual woman's meeting. This was a remarkable meeting; the Holy Spirit was present and helped those women so recently brought into light to speak and pray with great freedom and power. Mrs. Drennan, in speaking of the meeting, says:

"I wish that I could write you much that was said, their experience, their temptations, trials, and the opposition they have met with; their joy in Christ, their new strength, hopes and aspirations, as expressed in this meeting. One case I will write you, as it will serve as a sample. . . . As nearly as I can write the translation, she said that a little over a year ago some one told her that a foreign woman had come into town to live here. She replied: 'I wonder what the woman came here for; there is nothing for her to do here. No way to make money in this place. I don't know what brought her here anyhow.' All this in a very contemptuous language and tone. Soon someone brought the news that the woman was a 'Kris-

tan,' and that her son often went to her house. At this she became very angry, and when her son came home in the evening from his school she demanded why he went to that hated foreigner's house. Did he not know that he would bring disgrace upon their family, and greatly offend all their relations? He replied: 'She is a very kind lady, and treats us all kindly. She is teaching English, and many of us are learning English from her,' etc. This seemed reasonable enough, but she felt that she would rather that he would never learn English than to get it that way. . . . At last he told her that he was a Christian, and wished to be baptized and become a member of the church. With tears streaming down from her eyes she told us how rudely she had treated him and talked to him, to all of which he either made no reply, or did it so kindly, so humbly, with no show of anger, that she was greatly puzzled to understand him. She would not yield her point, however, but became even more severe in her rebukes to him. He looked up with such a loving expression in his face and said: 'Mother, you do not understand this, or you would not talk so. This is a good religion. Please let me talk to you about it.' This made her very angry again, and she ordered him peremptorily to stop: He bowed his head and prayed so earnestly for her, even while she still talked, that God would bless his mother and lead her to the light, etc. This, she said, cut her heart as with a knife, but she was too stubborn to yield. When he arose from prayer he went to church and was baptized that day. She greatly wondered at the change in him, but fretted day by day. As

he returned from school she met him with reproachful words and tearful face. About this time he began to study the Old Testament, so left his New Testament in his room when he went to school. She had been anxious to see what kind of a book it was which he was studying so attentively, and carrying with him so carefully wherever he went, so when she found it on his table she at once began to read it. At night she and her husband together read the wonderful book that made such a change in their son. Day by day she read whenever she could stop a moment from her work. Thus it was that the son found her reading it while at her loom, and had great joy in teaching her the words which she did not understand, and the meaning of the passages which she was reading. That week we had been praying for her. . . . Soon she became so much changed in feeling that we could venture to visit her. Our Bible woman began to instruct her, and thus she became an earnest, zealous Christian. Her son was now preparing for the ministry. When she finished telling her story we were all weeping with her. She so humbly confessed her former ignorance and sin, and so thankfully spoke of her new life in Christ. Many other stories quite as interesting I could relate, but this will serve to show you some of the joys of our first annual woman's meeting at Ueno.

"A. M. DRENNAN.

*"Ueno, Iga, Japan, May 24, 1892."*

One day an old man came to talk to Mrs. Drennan about Christianity. At the close of the con-

versation he said most pathetically: "Oh, why were they so long in bringing this good news to us? If it had come a few years ago, I could have studied and become a Christian; now it is too late." He was a good student, a fine classical Chinese scholar, and thought Christianity had to be studied as a new language; but the simplicity of the gospel was explained to him so clearly that he was much comforted, and said he would come again to learn more of it.

The people of this province were extremely grateful to Mrs. Drennan for bringing the gospel to them. No one, they said, had thought it worth while before. On one occasion a man of eighty-two years had been kept from the Bible lesson for some time by a hurt received in a fall. When he had recovered sufficiently to walk he came eagerly to the old men's class, but before taking his seat he saw on the wall a cluster of Bible pictures that had been sent from the United States to Mrs. Drennan. She explained them to him, one by one, teaching in her own inimitable way the Bible truths there represented. Tears filled the old man's eyes as he said: "When I do not hear for a long time, I grow hungry and weak, but I can think on these many days." Then he carefully wrote down what he had heard, so that when unable to walk he could read and enjoy again the feast. These glimpses of her life reveal a few of the pleasant phases that made her work a labor of love, richly compensating for the toil and privations she had so uncomplainingly borne.

## CHAPTER X.

## A TRIP INTO HIDA.—WORK BEGUN AT TSU.

In June, 1892, Matsuda San having graduated, he at once became pastor of the church at Ueno. Mrs. Drennan, at her own expense, had kept him in school six years. She was now relieved of the responsibility of the Ueno work. In a private letter she writes: "It is a great joy to me to feel that God has allowed me to help prepare the worker, and to see him duly settled in the work. The past six years have been years of toil and anxious waiting, but God has permitted me to see the consummation of my wishes, for which I do most humbly thank him."

She had grown so tired with the long strain on her mind and nerves that she promised herself a good long rest as soon as the new pastor came. But as the burden of Ueno was removed, a great anxiety for the opening of a distant province came into her heart. It was so difficult of access that for a long time she was dissuaded from the attempt, but when the other missionaries started to the mountains for rest she and her helper secured passports and started for the province of Hida. It was three days' travel by jin-

rikisha after leaving the railroad to the capital of the province, Takayama, and they were detained four days in travel by the breaking of O Yone San's jinrikisha. The day that she was sixty-two years old, July 23, 1892, Mrs. Drennan walked much of the way up the steep mountain side in the rain. There were frequent earthquakes, preceded by portentous rumblings, and ending in terrible explosions, but there was no fear in her heart. She says that the air was so pure that she felt strong and young and she could not realize that she was sixty-two years old. She adds: "It never seemed hard to me, because at the end of my journey lay a great city of 25,000 people who had never heard of Christ, the center of a population of two millions."

She found the people intelligent and kind. She was the only foreign woman who had ever been in this province, and although the people were very curious they were never uncivil. The chief of police sent an escort with her when she wished to go out on the streets, lest she might receive rudeness. They seemed to think that she had greatly honored them by her visit. Even the Roman Catholics had never reached this point, and to her it seemed a much neglected but important field. She expected to remain there one month looking over the field, and was willing to be used there if God so directed, but very soon news came of sickness in the church at Ueno. The young pastor had been called away to see his mother, who was dying, so, without having time to rest from her journey, she was compelled to return to Ueno, feeling that the duty lying nearest

now was to comfort her troubled people at home.

The result of this visit to Takayama is seen in the establishment of a mission there by the Episcopal Church, the Cumberland Presbyterian Church not feeling able to undertake the work at this time.

She returned to Ueno, taking up the work there in the absence of Matsuda San. There were now twelve places for holding service in that city and a church of sixty members. The preachers there were Matsuda San, Ohira, and a licentiate. In September, 1893, she began work at Tsu, the capital of the province of Ise. She placed Mr. Kimura in charge of the work at Tsu, while she divided her time, spending half here and half at Ueno. These cities were sixty miles apart. When at Tsu she slept and ate in Japanese fashion, and had no fire in her room; the winter was intensely cold, and the frequent changes gave her cold, but she kept up this practice of alternating every two weeks until the last of January, when she was compelled to go to Kyoto for treatment. She had spent three years in Ueno, and during that time sixty persons had embraced Christianity, of whom four became preachers.

## CHAPTER XI.

## SICKNESS.—CALL TO AMERICA.

Mrs. Drennan remained in Kioto until March, when she returned to her home so feeble that her physicians wrote a letter recommending that she go to her native shores for health. The Board wrote her that the time was at hand for her return. Very soon a letter came from Mrs. Drennan saying that she was fully restored, she believed, in answer to prayer. Writing to a friend at this time she said: "Home, friends, and native land so near in sight, seem indeed sweet to think of, but not half so sweet as the joy of the work here. I can do so little for the Master, but that little is so good to me."

Mrs. Drennan's work was really not in a condition that she could with propriety leave it at this time. There were four girls whose support had been promised by societies in America, but for some reason had been given up. These she could not turn out into the world uncared for, so she kept up their support herself. Writing to a friend she said: "I did not see how I could leave the work at this time, so much just begun, and my girls unprovided for. It is necessary that I help



them into situations before I leave them, and I am truly grateful that I need not go this spring."

She planned a system of village work to be carried out by her own women, so that every village in Iga was to be visited, and work established wherever there was an opening. As the work was well organized at Ueno she moved to Tsu in January, 1893, where her life represented the same busy line of teaching, visiting and holding religious service. But with all this, she found time to write letters of instruction weekly to the women of the church at Ueno, and through the Bible class women there kept up the work among the women.

There was much opposition to Christianity at this place also. Children who attended the Sunday school were threatened by the priests, and degraded in their classes, and made the butt of ridicule until driven from the school. Notwithstanding the work was so difficult in a few months she had established a flourishing church. There were so many openings where work could be started that she wrote the Board: "I wish we had a dozen workers, real workers, to come this spring."

The physical condition of Mrs. Drennan later on made a return to America imperative. In July, just before leaving Tsu, she wrote that she had succeeded in having all her girls provided for during her absence, and also had arranged her work so that it need not suffer. So pleasantly and perfectly had Providence overruled her affairs that she could come home without a care. Even little Daisy was satisfactorily provided for, and she entered upon a journey home with a mind at rest,

but so weary in body that she could scarcely walk from her jinrikisha to the end of the wharf where she took a little boat to go to the ship. She speaks of the voyage as delightfully restful; and, indeed, this was the only rest she experienced during her visit. After her arrival in America she was going continually, and speaking at least once a week during the time she was in the home land. She visited thirty-three towns in eleven different States.

She left Japan on August 5, 1893, on the steamer Peking, and reached Pueblo, Col., August 31, where she remained a few days with her sister; then she came to Missouri, spending a short time with her brother, before hastening to Franklin, Ky., that she might see her aged sister before her death. She remained in the United States until August, 1894, making just one year's absence from Japan

## CHAPTER XII.

RETURN TO JAPAN.—BIBLE TRAINING SCHOOL.—  
DUTIES OF A BIBLE WOMAN.

Mrs. Drennan was accompanied to Japan by Mrs. Lyon and Miss Alexander. During the voyage there was a fearful storm; no one could stand in the ship at times. On one of these occasions, when it was in great danger of being wrecked, Mrs. Drennan fell, striking her side on the edge of a cot. This hurt gave her trouble afterwards, but she never complained, even to her relatives.

After Mrs. Drennan returned to Japan she found the young church at Tsu in great need of help. The people were willing, but ignorant of how to carry on the work. They realized and expressed their helplessness to her by saying: "We have been stretching our necks a long time, Sensie, hoping to see you come." It was a great pleasure to her to lead them out of their trouble back into the work which they had learned to love so well.

The Ueno church had also suffered during her absence; but very soon she secured the services of a good native preacher for the church at Tsu, and an excellent young man was placed at Ueno. Yone Mori San was the first convert at this place. The story of his conversion is interesting, and is

taken from an article written by Mrs. Drennan for "The Missionary Record," of April, 1891:

"Some of you heard me while in the United States tell how this young man and a companion agreed to examine the different religions until they found one to satisfy the longing of their hearts, and how he came into my English class soon after my arrival at Ueno, and studied the Bible until he was finally baptized in January, 1891. From that time he has been a faithful worker in the church. He has taught in the same school twelve years, and is one of their best and most popular teachers.

"He felt that he ought to be a lay evangelist among his people. But he was the adopted son of an old lady who had been very good to him. She was too old to be left alone, and was not willing to stay with some hired person; so he waited for the Lord to open the way for him. Last year the old lady asked him to marry. He said she might pick him a suitable wife, and the only request he made was that the girl should become a Christian. Now he is happily married, and the old lady is devoted to her new daughter, who is preparing for admission into the church, her husband having taught her Christianity.

"During my stay in Ueno this young man came to me and told me this story at some length, saying that now there was nothing in his way, and he would put on his sandals and go from village to village teaching his countrymen. I asked him if he was willing to take up such work, spending not more than one day in seven at home. I laid the duties and difficulties of such a calling

before him, and told him to think it over until the next day. In the meantime it was made plain to my own heart that his call was from the Lord. The next day he came to me, humble, calm and composed, and told me of the joy that filled his heart, and of his settled purpose to give his life to this work.

"In the absence of any regularly constituted authority, we held a sort of consecration meeting around our little brazier of coals. O Yone San and I bowed our heads to the floor along with him, and each of us pleaded that the Holy Spirit might lead and guide him in his work.

"This young man is succeeding well at Ueno, but needs help and advice, so I still give half my time to that church."

As soon as Mrs. Drennan was partially relieved of the care of these two churches she went to Shi-roko, a town of nine or ten thousand inhabitants, twelve miles away, where no Christian work had ever been done, and where no foreign woman had ever been seen. There she rented a chapel, fitted it up, and left a young man in charge of the work. She also speaks of a mission point in the city of Tsu, and a reading room for young men that was kept open every afternoon and night, and children's meetings one night in the week. Every moment seemed full of work, yet, with the assistance of Mrs. Lyon, the Bible Training School was opened, Mrs. Drennan spending three hours each day teaching a Bible lesson, which was repeated many times by the Bible women as they went from house to house. Their method of work is shown in the following extract:

“These Bible women will go into any house where they are allowed an entrance, and ask to be permitted to read a little from the book they have brought with them. They seat themselves and open their Bibles while the women of the house gather around, with curiosity, rather than interest. As the Bible woman reads some passages from the life of Christ, and explains who this person is of whom they are reading, curiosity often changes to eager interest, and when she rises to go she will have secured one or more pupils from among her audience. The new pupils' names are entered upon our lists, and the Bible woman or her assistant goes every day, or as frequently as the number of her pupils will permit, to teach them to read. This means not merely to read the first book, for from the beginning the women understand that they are to learn verses from the Scriptures, and when they can read sufficiently well are to read from the Bible itself. Every visit gives the Bible woman an opportunity to speak of Christ, and not only the women who are studying, but many others from the street and neighboring houses, gather to hear her read and explain the Scriptures. The women under their care vary greatly in their capacity for study. Some will learn rapidly, memorizing verses and hymns with apparent ease. Some will spend months in learning one verse, and seem utterly unable to grasp the meaning of what they hear. The work is often laborious, but the Bible women are working in nearly all cases with earnestness, and some are carrying enthusiasm into all they do. Add to the work here described regular weekly visits of instruction and encouragement to

the Christian women, and weekly meetings with them for Bible study and prayer, visits to the sick and enquiring, and you will see what is the work of a busy and consecrated Bible woman.

“Great care is exercised by Mrs. Drennan in the selection of pupils for workers; many of them are unable to furnish the clothing and books they need. Rents fall due regularly, and books and room furnishings are needed, all of which require money. Mrs. Drennan has never asked the Board for assistance in meeting the expenses, and when there is a deficit in the fund she supplies from her own salary whatever is lacking.” (*The Missionary Record*, 1895.)

## CHAPTER XIII.

## THE WORK AT SHIROKO.—THE OLD WOMEN'S CLASS.

The work at Shiroko met with much opposition from the priests, who became jealous of these "Kristans," and influenced the people to refuse to rent them a preaching place. The young pastor sent a letter to Mrs. Drennan, informing her of the trouble. She was then at Ueno, fifty miles away. She immediately returned to Tsu, and started, with her helper and three other girls, to go the additional ten miles in jinrikishas. They took with them a baby organ. The six jinrikishas required for this party made quite a procession, and attracted a good deal of attention in the city, and when they reached the preaching place where they were to hold the service the last time, a great crowd had gathered, filling the house and yard, even extending far out into the street. Here they quietly stood through two sermons, with the attending songs and prayers. Our missionary and her helpers all felt that they were doing their last work at that place, and must do it well. They were not left long in doubt as to good results from this meeting. Very early next morning a man called to offer them a preaching place in another



part of the city. Thus their faithfulness was rewarded, and they thanked God and took courage.

After re-establishing their young pastor over his charge, Mrs. Drennan returned the same day to Tsu, in time for her regular work that day. Her work at Tsu consisted of women's meetings; weekly meetings at home for those who would not attend church; Sabbath schools, morning and afternoon; morning and night preaching on Sabbath; Christian Endeavor Society, and Bible women's class each day.

At this time (September, 1896) she writes: "Our church members are all doing what they can, an earnest, praying band, all so busy that when one is brought in it is difficult to tell through whose instrumentality, as all have given a helping hand. We are praying, hoping, and waiting for the outpouring of the Holy Spirit upon this whole province. There have been three additions to the church recently, and there are now ten applicants."

If it could be said of our home churches that all are doing what they can, they, too, might confidently expect an outpouring of the Spirit.

One of the most interesting societies, barely mentioned heretofore, was the old women's class, where none under fifty years old are admitted. They met with Mrs. Drennan once each week for Bible study and prayer. Sometimes they turned it into an experience meeting, and those who were already Christians tried to tell others of their joy, and to lead them to Christ. One very old woman, who was dependent upon her grandson for support, was forbidden by him to attend these meetings, but she longed to hear more of the good news and

ventured again to meet with them. One after another gave her instruction, and told her of a joy and hope to which she was a stranger. In a plaintive manner she said it seemed too great a blessing for her to presume to enjoy. When her grandson's anger cooled, she said, she would come again. Her old, eager face can be seen in the picture of the old women's class.

An old man, ninety years old, came to Mrs. Drennan one day and said, "I am growing old; most of my friends are gone, my time is short [he was measuring a very small part of the first finger to illustrate]. I look beyond this short space, and it seems fearfully dark. I called up my priest, but he could give me no light. I have come to ask what your religion tells you about what is to come after death." These instances of persons grown old in darkness, blindly seeking after light, afford opportunities outside of regular work for the devoted missionary to lift the veil and point to the One in whom we live and have our being. To Mrs. Drennan it was a constant cause for rejoicing that there were so many open doors, and that the Lord had given her so much to do for him.

## CHAPTER XIV.

## A LITTLE GIRL RESCUED.

In the fall of 1896, one day in her round of work, Mrs. Drennan found a family consisting of a mother, two sons and three daughters, all very old and very poor people. The mother was over ninety years old, and the youngest member of the family was over fifty. One was a confirmed invalid. They all lived in a little hut six by nine feet, without a floor and with but little roof; an old matting furnished them seats by day and beds by night, and also covering for the sick one. Winter was coming on; the rainy season had already begun. Into this miserable, comfortless home Mrs. Drennan came. All the wretchedness and misery of the gloomy picture her quick eye noted as it glanced around the hut and rested most pityingly upon the one bright spot there—a beautiful little girl, not six years old. The child, bright and winning, seemed strangely out of place in that mass of decrepit humanity that filled the hut. By skillful questioning our missionary learned that these people had given the child a home, not from any feeling of pity or benevolence toward the little wanderer, but with the monstrous design of selling her to a

life of sin, and thus getting gain for themselves. With the aid of the chief of police, Mrs. Drennan secured the child, whom she adopted. The old people were well satisfied that they had found so liberal a purchaser, whose bounty placed them in a more comfortable position perhaps than they had ever before experienced. By inquiry it was found that the child's father died when she was an infant, leaving nothing to support his wife and child, and the young mother, having no relations to help her, felt the burden too great, and gave her baby to two old people who were childless and wished someone to inherit their property, keep up the family name, and care for them in their old age. After two years they died. Unexpected heirs claimed the property and turned the child of three years out on the streets. There she existed, often hungry and poorly clad, until taken up by these people in the hut. The mother had gone to Tokio, but no one knew her fate. The little maid did not know her name (that is, the Chinese character with which the name was written), and was called by her preserve Faith because, as she writes, "I have taken her in faith that God will help me guide her in the right path. She is remarkably bright, and will make a useful woman if trained properly."

In December, 1897, when she had been with Mrs. Drennan little more than one year, she was able to take part in the Christmas exercises, and with other little children sang distinctly many hymns in English. Her aptness to learn and her polite manners and correct speaking, so easily acquired, indicated to those about her that she was of no mean origin, and that the little waif was destined

to become a great as well as a good woman under the tutelage of her adopted mother. Who knows but that God in his infinite wisdom and mercy may have preserved this child for the special work of saving other girls of her country, many of whom are exposed to the same danger from which she was rescued?

In the following letter from Mrs. Drennan the great need of rescue work is recognized, and it seems that she had already laid plans for this end. She says: "I told you that I wanted to add an industrial department to our school. I have tried it on a small scale. The excessive hard times make a school of this kind more desirable, as so many poor girls will be driven to lives of shame from absolute want of the means of support. I can do but little in that way, but I think a school could easily be made self-supporting after the first outlay for materials to work upon and machinery and perhaps an additional rent for a few rooms, all costing very little."

The latest news concerning the child Faith was written in May, 1899, and will be read with interest:

"Faith is studying hard—English and Japanese; is counted exceptionally good in Japanese penmanship. I have some little chickens which she dearly loves to feed and tend, so is out there now. She sews remarkably well for a child of her age and can knit her own stockings, putting on the stitches, setting the heel and all, which I think right well for her. She sweeps the yard about my door every morning, and does many other helpful things. She was greatly delighted with Miss Fanny's letter, and would talk an endless lot of things if I would

only suggest to her that I now have time to write a letter for her. I will take time for that before long. Tell Fanny, meanwhile, I will say she is an untiring chatterbox. My ears are often tired, but I am trying to guide this into useful channels, and even this may be a golden talent to her some day. The old people who had her have troubled me a good deal with their threats to take her away from me. I thought it only meant a demand for money, so I paid no attention to it. At last they sent me word that I must send her home by a certain day, or else I must pay them two hundred dollars. I sent them word that they could come and take her whenever they pleased, but they would be compelled to pay me all the expense for keeping and clothing her, which would be nearly or over one hundred dollars. They must bring the money with them, and then they could take her. This was a new turn in affairs unlooked for, so I heard no more from them for some time. Last week they sent me word that they would no more ask me to send her back to them; they would let me keep her, but they asked me to send her out to see them on the 20th of this month, as that is the anniversary of the death of her adopted father. I do not know whether they will try to keep her by stealth or not. She cries every time we speak of sending her out, and it will be difficult for them to keep her, I know. My faith is in God, and I trust all in his hands."

## CHAPTER XV.

## THE WORK AS CARRIED ON AT PRESENT.

There are five Sunday schools in and near Tsu. These were taught by the women of the Bible Training School, but they were all superintended by Mrs. Drennan, who at Christmas time arranged suitable exercises for each school, and drilled the children, without giving up any regular work hour for the practice. These occasions she emphasized for the sake of the children, who, until she came to them, had never heard the story of the Christ-child, had never had a Christmas; and also to impress Christianity upon the many grown people who would come to no other but children's meetings.

The Sunday school work met with constant opposition, not only from the priests, but from the public school teachers, who forbade their pupils to attend on penalty of dismissal from the government school. By this the attendance was so reduced that in 1897 the five schools averaged only 163 pupils. Mrs. Drennan's annual report of this year tells of four graduates from the girls' school, three of whom by an impressive ceremony were set apart to the work of Bible women.

The work at Shiroko and Ueno, towns four miles apart and ten miles from Tsu, was kept up partly by these women. They walked ten miles to Shi-

roko Friday, helped that work until after morning Sunday school, then came on to Ueno, where they held an afternoon Sunday school, after which they returned to Tsu, where they attended evening service. There was a native preacher for these towns who also preached at Kambe. Many other villages have been visited and tracts distributed in Ise as well as in Iga, where the Bible women, with Mrs. Drennan, introduced house to house visiting and teaching. She wrote: "Our people are making an effort to become self-sustaining; they pay the incidental expenses, presbyterial and synodic dues, and also something on pastor's salary. The church at Ueno, Iga, pays for the rent of a preaching place in a village near by; thus in a small way they are doing mission work.

"In addition to the old woman's meeting we have monthly meetings at four places for women, besides two work meetings each month to make money for church work. All of this work must be guided as God gives strength and wisdom. During the year we have distributed twelve thousand tracts. I with my helper visited nearly every jinrikisha stand in Tsu. We talked with the men, and gave them tracts written expressly for jinrikisha men. The two who went with us became deeply interested, and have since been attentive Bible students. Mr. Banno gave magic lantern lectures to the jinrikisha men. We expect soon to begin special work with the policemen. I teach English one hour each afternoon, and a Bible lesson for men every Wednesday evening.

"Our annual woman's meeting was held in Tsu in April. There were delegates from almost every



place in this Ken. Our subject for discussion was, 'Christ and his love for us, and how we may become more like him in our daily lives.' One old woman, sixty-seven years old, walked ten miles to attend this meeting. The earnest prayer and humble confessions of those present attest their sincere desire to do something for the Master, not only as a duty, but as a privilege."

In addition to the evangelistic and educational work mentioned in this lengthy report, Mrs. Drennan prepared reports to be sent to the mission, the Board, the council, and to presbytery; also to societies in the home land, and to individuals helping to support girls or in any other way assisting the work.

To attempt to enumerate the many sides to this work is useless, and it seems impossible for one woman to accomplish so much.

The following from her report to the Board of Missions in 1895 tells something of its extent: "To sum up, I attend and superintend twelve weekly, five monthly, two semi-monthly—in all nineteen meetings each month, with the prospect shortly of opening work in two other towns, this in addition to Bible Training School, home duties, and general oversight of all the woman's work."

## CHAPTER XVI.

## HOW SUPPORTED.—NEW WORK.

It is due to Rev. E. E. Morris and the church in Marshall, Mo., to state in this history that this congregation, with the consent of the Board of Missions, undertook the support of Mrs. Drennan after her return to Japan, with the understanding that all the money contributed by the Woman's Auxiliary and Junior Christian Endeavor Societies should be sent through the Woman's Board, and that the contributions by congregations, Senior Endeavorers and Sunday schools should be sent through the Assembly's Board. The pastor's idea was to increase the offering from his people by placing before them as a special object the support of one well known and much beloved of them. While their offerings at first fell far below the amount desired, it gradually increased, and showed to what extent a people may be educated in the matter of giving. First year, \$465.28 ('95); second year, \$515.30 ('96); third year, \$592.10 ('97).

Mr. Morris states that they had never quite reached the mark of \$600, but hoped to do so in the year 1898, the date of the letter from which these items have been taken.

Mrs. Drennan, seeing as those in the home land cannot see, the importance of continuing work once started in Japan, in order to keep the work and workers going, was compelled to use most of the little store laid up for old age or for a time when she could not work. When an urgent need came she would send to America and draw from the deposit there until at last she wrote a friend: "It will soon be all gone; then when I am disabled you friends will have to take care of me."

In the annual report of 1898, she writes to the Woman's Board as follows: "Our work is enlarging. I must employ another preacher to fill a broad opening now stretching out before us on the railroad as we go to Ueno. We have no money in the treasury, but it must be done in his name and for his sake. Trusting in him I will do it, though I know not where one dollar of the money will come from. The Boards have so much restricted our amounts that I must go beyond allowance or restrict the work. This I cannot do; would rather be called home than contract my work. How can I be still and see these people going with rapid strides to eternity?"

In the year 1898 the Woman's Christian Temperance Union work was introduced, and a society organized with twenty members. These meetings were held on Friday of each week in the schoolroom.

Perhaps the most important new work started this year was the tent work. Mrs. Drennan had for some time greatly desired to try this in order to reach the multitude who could not be induced to come to church. It was at length made possible by gifts sent her from friends in the United States

to be used for her personal comfort. She wrote back that she had all she needed, that a vacation was unnecessary, and that her heart was sent on the tent meetings. In September this work was begun, with Mr. Banno preaching and distributing tracts to large audiences in Ueno. The experiment was altogether satisfactory. She writes, "My heart bounds at the thought of such work in this hard field. I may have trouble and opposition by Buddhist priests; every aggressive movement calls for new evidences of ill will; our church is sometimes stoned, girls reviled, and stones and insulting words cast as any of us go out. When the police is notified this is stopped for awhile, but any enlargement of our work provokes new opposition, so we expect trouble when we open our tent here [Tsu]. However, we will do it in the name of the Lord, and in his name try to teach the multitudes who we are sure will come through curiosity. May God, by his Holy Spirit, teach many who hear."

In trying to comprehend this wonderful woman it is difficult to decide what phase of the work she regarded the most prominent. She seems first to have made a specialty of helping young men and women who would soon wield an influence over their countrymen; again her energies seem to have been directed to the highest officials, and many prominent men through her efforts were brought to embrace Christianity. Then she was found diligently teaching old women, and her deepest sympathy seemed given here. Again, the Bible women, the jinrikisha men, the little children, all shared alike, it would seem, in her great heart and mind.

Then when she is thought of as a busy housewife,

the keeper of a boarding school, the adopted mother of two girls, and withal an evangelist with a circuit embracing many miles, wonder is almost lost in incredulity. The little garden spot near her door testified to her unremittent care, and shows that she cherished a love for the beautiful in nature. From her own vines the sweet wine was made for communion. She was so careful of her people that not one drop of fermented wine would she permit to be used at the Lord's Supper.

Her consecration did not exempt her from trying ordeals. Indeed, many great sorrows came to this devoted servant of the Lord. Her only brother died; surely the dear Lord who wept with Martha and Mary sorrowed no less with that sister in her lonely grief when she received the sad news of the death of this loved one, the last of her family.

## CHAPTER XVII.

## INTERESTING LETTER.—TRIP INTO SHIMA.

A letter from her written to a friend soon after the news of this event evinces the fact that earnestness in Christian work does not weaken the ties of kinship, and that the missionary no less than others feels the loss of relatives, and needs the sympathy of friends.

“TSU, ISE, JAPAN.

“MY DEAR FRIEND: To-night in looking over a package of unanswered letters I am surprised to find one from you. Frequent changes caused by my trips to Ueno and other points prevent my answering letters as I should.

“Last year was a hard, hard year with me, but God has been very good to me, and I think I will not have so many difficulties again. I am assured that the way will be opened to me to do all that God wants me to do here. My only anxiety is to know and try to do it in his way. Pray that I may have God-given wisdom to guide me in the way in which I shall try to work, as well as in the work which I should do. I feel so unworthy to be allowed to work here for him, and then, too, to know that I do so little and that little so poorly. So much time wasted, so many opportunities un-

improved! Not long until I will have to stand before our Master to render an account, and I fear with only empty hands. The only consoling thought in it is that he is not only my Master, but my Father, Friend. Oh, such a Friend!

“So sad have I been made recently by the death of my dear brother! It was a great shock to me. Only a little while ago he wrote me a long letter, and seemed well and in good spirits. The next news was a notice of his death. He was anxious for me to come home, to see me comfortably situated once more. He never felt it possible that I could be comfortable here. It was hard to feel that I should not see him again, and that now I have no brother. One tie less! Oh! such a strong tie broken!

“In October I felt so weary and worn, having been at work all vacation, that I decided to make a little trip out into the mountains of Shima in the country south of us, where no Christian work has been done. Mrs. Lyon was at home from her vacation and I could leave the school and all in her hands. We went about twenty-five miles on the cars, and then took jinrikishas and went over rough mountain roads, in many places so steep that I had to walk. It was beautiful scenery and fresh air. Monkeys were playing in the trees over our heads, and wild boars and wolves were seen in the valleys. About noon we stopped at a little house by the way and drank tea and ate a dinner of rice and vegetables a-la-Japanese. After a rest we started again on our way. ‘We’ means O Yone San, myself, and our guide, who is a merchant and a member of our church. He makes regular

monthly trips in this part of the country to sell his goods. By night we reached a little town. To say that I was a curiosity to that people gives you an inadequate idea. They had never seen a foreigner, and a foreign woman was a wonder of wonders. In five minutes our hotel was surrounded by a curious rabble of men, women, and children of all ages. I was upstairs, but they crowded as near as possible and peeped through the cracks. I was so tired and hungry that I ate with a relish 'what was set before me,' and by the time it was dark I gladly laid me down on my little pallet, and was soon soundly sleeping on my pillow of buckwheat husks. Meanwhile my passport, showing that I was a missionary, had been sent to the police station. Curiosity was greater then than ever. A company of the town officials came to our hotel to see if I would talk to them about our religion. Our guide told them that I was very tired, and that he did not like to call me. But he gave them some tracts and talked to them for an hour or more. They went away and told what they had heard. Our guide went to bed feeling that he had done what he could. About ten o'clock another deputation came. They called him out of bed and begged him to awaken me. But he persisted in telling them that I was not well and too tired to be disturbed. There were over thirty men, the best of the town, present. He talked with them till near midnight, gave them some tracts and some copies of John's Gospel. The next morning, when we were ready to go on our journey, vast numbers filled the streets and stood about the door. I gave tracts to all, and



apologized for being so stupid the night before as not to know they were in the house. This satisfied them, as they had heard the wonder speak. Many followed us to the outer limit of the town.

"I bowed to the right and left as I passed along, as politely as circumstances would permit. One poor old woman came running along across a small lot, stumbling over rocks and sheaves of rice that had just been pulled and laid out to dry, until she came near falling several times, so great was her haste and anxiety. Just after her last stumble there was a sudden turn in the road that brought me right close up to her before she was aware of it. Her startled look, as she stumbled back as rapidly as she had before come forward, was indeed amusing. I stopped and bowed to her most politely, and smiled as graciously as I could, then said good-bye and started on. She seemed full of surprise and delight to think I had so kindly noticed her when so many were there. She followed close along after me, down to the wharf, and was almost by my side when I stepped into the little boat. I bowed a kind good-bye again and again to all on the land as we started out from the wharf. When out a few yards we passed the school near by, with all the pupils drawn up in line along the shore to bid us a respectful adieu. A little farther on I took out my handkerchief to wave them my farewell, O Yone San joining with me. As we waved we bowed our heads to them and to the school. They all threw up their hands and shouted their good-bye most cordially. O Yone San said the old woman threw up both hands as high as she could and shouted loudly, as though she were

trying to do some great honor to some one. They had never before seen a foreign style of parting and salutation, and it was pleasing to them.

“As we passed out into the open sea we were near where the pearl divers were gathering oysters from the bottom of the sea. I was anxious to see them at their work, so we passed out some miles farther, and joined ourselves to a party of ten women divers, who were just starting to their work, five or even ten women in a boat, managing it as skillfully as men. Each woman had as her diving outfit a washtub, a knife, and a pair of goggles for her eyes. When out where they wished to work, they anchored their small boat, took off their clothing, except a short shirt and about one yard of white cotton cloth, which when fastened about their waists reached to their knees. The ropes to their tubs were fastened to their waists, the knife was stuck into the waistband that held the cloth about the waist. Then they washed their goggles in the seawater, fastened them on, and put their tubs out in the water, and were ready for their descent into the deep. Some of them climbed down the side of the boat, others leaped out fearlessly. After swimming a short distance they stopped and seemed to stand straight up in the water, then plunged head foremost down to the bottom. Walking along the bottom, they gathered their scanty dress skirt or apron full of oysters, returning to the surface every two or three minutes to put their shells into the tubs, which they pulled to them by the attached rope. Again and again they repeated this, then out to their boats and off to the shore, where in a sheltered

nook they had left their food, clothing and children. There they hurriedly built a brush fire, making a bright blaze, around which they gathered and warmed themselves, and proceeded to examine their tubs. I bought twenty sen worth—equal to your ten cents—of their oysters, and a few pretty scalloped shells, with the mollusks in them. I took them to our stopping place for the night and had them cooked for my supper, just for the novelty of eating pearl oysters that I had seen taken from the deep sea. We looked carefully to see if perchance I had purchased a pearl also, but no such good luck had happened. The scallop opens its shell like a great hinged door, and you can see the beautiful red mollusk, but as soon as you touch it, even with your breath, it suddenly closes, and woe to the luckless finger that is in its reach! These shells are shaped like a boat on the bottom, or a deep shell. The top, though flat, is corrugated. When it swims it sets this to open in the water and swims by moving it back and forward, using it like a sail on a boat.

“By night we reached the town where we were to stop. It was situated on a high promontory jutting out into the sea, on the great wide sea whose farthest side washes the shore of my own loved land. I fancied the air was almost fragrant with loving messages.

“Our hotel was set high upon a rock out of reach of tidal waves. Soon after we had deposited our baggage and settled ourselves comfortably around the brazier of warm coals, a caller was announced. Then call succeeded call until late bedtime. All our talk was of Christianity, of which

they had never heard before. We expected to go farther around the coast next day and out to some islands, but it rained and a storm threatened. As soon as it was made known that we would remain, the officers of the town sent to inquire if I would talk to them. In our hotel was a hall for the town meetings. There they assembled until it was full, over fifty of the best men of the town being present. God helped me, and I told them of the great God and the religion we teach. For two hours they listened with breathless attention, and still wanted to hear more. I gave out every tract, copy of the gospels, Sunday school card, and paper that I had. I even gave O Yone San's Bible to the hotel keeper, who had already read the copy of John's Gospel given him on the evening before. He had so many questions to ask and seemed so eager to hear, as indeed all did. The next morning we left for home, having been out only five nights. But on account of the meeting at Ueno I was compelled to return.

"I have described to you our reception at two places. Others were similar. One place where they heard of our coming, the roadside was lined with people for nearly a mile. Such eagerness to hear the gospel I have not seen before. They begged me to come again or send a preacher. They will furnish a preaching place free of cost. I will send our pastor next week.

"I had a hard trip home but it did me good. Change of scene and air, with outdoor exercise were all good for me. May God bless you with health and happiness.

"Lovingly,

"March 1, 1899.

A. M. DRENNAN."

## CHAPTER XVIII.

## JAPANESE CHRISTIANS AT WORK.

In May, 1899, Mrs. Drennan writes in an interesting way of her life. No other language can give as true an idea of her wonderful ability to utilize and combine all the forces attainable, and to make everything subservient to her work, one characteristic of which was to teach the people to help themselves, each one doing his part. In this instance, as in many others, she furnished them an example by doing the humblest services herself. Many who claim to be Christ's followers in this land might learn a lesson from the following story of one night's work by the members of a little church in Japan:

"To-night while I write to you, my house is filled with our people at work—men, women, and children—all busy. Some groups are cutting up old fish nets into threads for weaving into a pretty cloth for cloaks, or even winter dresses. I will put a thread of the net they are working on to-night into this letter. This is of linen. The last piece we made was of nets made of silk threads, so very fine and nice. We made the warp all of black and the fillings also, except the alternate thread of silk

fish net, which was a beautiful seal brown. These nets are made to catch a particular kind of fish that is found in our streams. It is a very fine fish, small, almost destitute of bones. The catching of these is a favorite pastime with old gentlemen who have given all business into the hands of their sons, while they live at ease so far as necessary work or business is concerned. You would enjoy seeing the groups thickly set all over the room; some cutting up the nets, some tying the threads together, some winding it on little reels, while other groups are making new fish nets for sale. This is the work for to-night. Men, preachers, lawyers, railroad men, and other officers in the government work of the city, are busy making fish nets. Sometimes we make paper into thread, sometimes sewing, knitting, etc., all to make a few pennies to help in our own work, and also to promote sociability among our members. I wrote little by little until a mother came in with her three-months-old baby. This fell to my hands, while the mother joined the workers. I usually work, but if I do not get this off to-night or early to-morrow it will not go in the next mail, so I will pay my penny and do my own work to-night.

"Baby, tiny, tiny little thing, now sleeps in my lap while I write these lines. All this taken together makes it doubtful whether you get a very readable letter this time, as of course there is much talk as well as work going on. In this talk I like to take part, so I must put in a word now and then."

The following letters from two members of the old woman's class relative to their last annual woman's meeting, and addressed to their sisters

in America, will be read with interest. The writers of these letters are aged respectively fifty-six and eighty-two.

“TSU, ISE, JAPAN.

“DEAR SISTERS IN CHRIST: I am very glad to know that you are well and at the fountain of blessing.

“Every year about this time we have our woman’s annual meeting. This year’s meeting was the best we have had. Everybody was earnest, and their earnest prayers and talks impressed us deeply. I am a very weak Christian, but I received his great blessing. To the depth of my heart I was greatly moved, and my powerless soul and body are overflowing with joy. This is all by the blessing of God, and the deep love of Mrs. Drennan. Also we owe a debt of gratitude to our sisters in America who have prayed earnestly for us. Our thanks to you, for your kindness to us, reach to mountains’ height. Our thanks cannot be expressed with pen and paper. Forgetful of my unworthiness, I write with my unskilled pen to thank you.

“Your sister in Christ,

“MRS. S. TANIDA.”

TSU, ISE, JAPAN.

“DEAR SISTERS IN CHRIST: I am very glad to tell you about our woman’s annual meeting. It was held on the 15th, 16th and 17th of this month. The subject of this meeting was Gal. xxii. 23. On the first day I was appointed to lead the meeting, I talked a little about love and joy. I also

read Col. 1: 4-24. After that several members of the old woman's society prayed and talked. We were filled with his Spirit, and it was an interesting and beautiful meeting. That night we had a meeting. On the 16th the Bible women and the pupils of the Bible Training School read essays and passages of Scripture on this subject, and it was very interesting. Miss Yone Hara led the meeting, and she quoted the several important passages in the Bible on the subject and talked. I was impressed by it. After that several prayers and talks, and our hearts were filled with his blessings, and I could not help weeping for joy. Few years past we had no such meeting. We owe this grand meeting to our dear sisters in America. You have united your hearts and prayed for us during our three days' meeting, and we deeply thank you for it. Also God has seen the earnestness of Mrs. Drennan, and gave us this good meeting. For this we are thankful. After the three days' meeting was over, I returned home, but my heart was so full of his blessing that I even forgot to rest my weary body. I am as frail as the dissolving dewdrops, but God in his mercy has called me to be his servant. When I think of it I am so grateful that I want to do something which is pleasing to him. This time we had a very unusual holy meeting. We are all rejoicing and thanking God for it. I write this letter to thank you for your kindness. I hope our work will prosper this year.

Your sister in Christ,

"MRS. K. NAKAMURA."



Although so closely identified with the Japanese, Mrs. Drennan was intensely loyal to her own people and native land. During the war with Spain her sympathies were strong for "our own dear boys," as she affectionately speaks of our soldiers, and in February, 1899, she wrote: "If I were younger I would go and help take care of the sick and wounded." To some of these she sent letters that no doubt carried cheer and comfort to all who read them.

## CHAPTER XIX.

## PROGRESS.

There were many new features introduced in the Bible Training School in 1899, such as ceremonial tea making, flower arranging, and etiquette. It is said that the floral professor was one of the most popular teachers in the mission schools in Japan. Even flower stalks and leafless twigs were closely studied with reference to color and harmony, and arranged in attractive designs. Mrs. Drennan, seeing the importance that was attached to these things, regarded them as necessary accomplishments to the Bible women, who would seek admittance to all classes of homes, that they might be prepared to lead, without offending by their lack of culture. Her work continued in Tsu, Ise, and Ueno, Iga; also in Shiroko.

The church at Tsu during the year 1899 received thirty additions. There were three other Sunday schools under her care in this city, all well attended. She used the International Lesson Series, and had written examinations. There were ten pupils who received perfect marks at the first quarterly examination. She wrote that they were trying to reach the standard of excellence recommended by

the General Assembly, thus keeping abreast with the times far better than many Sunday schools in the home land. The church at Tsu at this time paid all expenses, except the pastor's salary, and had left over in the treasury a little over twenty-six yen. Besides this, there were six other preach-



BIBLE TRAINING SCHOOL GRADUATING CLASS.

ing places and one other school in this province superintended by herself.

She held four meetings for young women and two for the old women per month. Of the latter she wrote: "They are always attended by an enthusiastic, increasing number—the happiest circle

it was ever my privilege to know." They are now very much interested in making articles that, when sold, add to the store of money they are collecting to buy a Christian burial ground." The necessity for this was emphasized by the treatment of the dead body of the child of a Christian lawyer. The priests refused to let the child be buried on their grounds, and for nearly two days the father was going from place to place trying to find a spot of earth in which to bury his child. In the evening of the second day the Roman Catholics consented for him to place the little body temporarily in the heretic portion of their ground. With this case before her Mrs. Drennan had a petition, with the names of all the Christians attached, presented to the governor by the pastor of Tsu church, Mr. Banno, asking that he would allow them a place to bury their dead. The priests did all they could to keep the Christians from securing a burying ground, by influencing their people to refuse to sell or permit the Christians to get possession of ground near them. In this way Mrs. Drennan was disappointed several times, after she thought a place had been secured. But the old ladies worked on faithfully, sure of success at last. Mrs. Drennan wrote, "This one thing I pray to see settled," and in her last annual report to the Board she says: "All are rejoicing in the possession of a Christian burying ground, purchased principally by the proceeds of the work of the women's societies. They yet have quite a neat sum, which will be turned into the church treasury. Thus each society is aiding in the effort to grow into a self-supporting church." This report also tells of three normal

students, members of her Bible class, who had professed Christianity during the summer.

The church at Ueno also was reported as having made progress, due chiefly to the earnest efforts of the Bible woman there, who was supported by the "Joy Bells," of Lebanon, Tenn. A singular fatality seems to have attended the church at Ueno. Of the first converts there four young men became preachers. They felt it to be a duty to help Mrs. Drennan give a knowledge of the gospel to their own province. They began work by walking, two and two, from village to village over that whole province, scattering tracts and Bibles, preaching and talking to the people when they could get permission to do so. Thus over this province of more than 120,000 people the seeds of truth were sown. In a few months one of these young men took cold, which settled into consumption, and in less than a year he died. Very soon another one of them was taken in a similar manner. Thus, one by one the first fruits of the work at this place were gathered into the garner above. The great number of deaths by consumption gave credence among the ignorant and superstitious, to the false idea circulated by the priests, that these people had died because their gods were angry, and that *all* who accepted Christianity would die of that dread disease. There was so much seeming truth in the charge that great persecution came on the little band. Weak Christians were staggered, and others, not yet reached, were afraid to show Christians any kindness or listen to their teachings. Later, when they had begun to grow hopeful again, the failure of a railroad company removed in less

than ten days nine families from the church. But, notwithstanding these discouragements, the Lord has kept for himself a people there. A comfortable church house was built, and there were four other preaching places.

One of the last acts of Mrs. Drennan before she left Japan, was to stop with these devoted people to encourage them in their work; also to pay for repairs on the church and for building a new fence, gate, etc. In addition to her many other characteristics which eminently fitted her for a successful missionary, she was intensely practical. So this incident shows. She observed, and so far as possible, administered to the needs of her people, physically and financially as well as spiritually.

The mission at Shiroko, although frequently discouraged, gradually gained ground. This place was once noted for persecutions, but at this time Christianity had grown in popularity to such a degree that the best people desired preaching, and an invitation was given to hold service in a house that had once been refused. The young preacher, Ohiro San, whom Mrs. Drennan had placed there, was a splendid worker, and a noble young man, but unfortunately was unmarried. He could not do the work alone, and after suffering some disappointments matrimonially, he wished to go away, and Mrs. Drennan consented, thinking to get a married man for the place. The work was kept up, notwithstanding this removal. There were five Christians resulting from labor done there, and a prospect of many more. This city is in the center of several other towns, which can be reached from there.

## CHAPTER XX.

THE ANNUAL MEETING OF THE WOMEN OF MIYE  
PROVINCE.

The annual woman's meeting of 1899 was of such unusual interest, and showed such marked development in the Christian life of those who had so recently learned to follow Christ that a few words from one who was present will be of interest:

"The subject of our meeting was fruit-bearing for Christ. It was very appropriate for we had worked last year, and our work ought to have brought some fruit for the Master. It was a very spiritual meeting. During three days we had six meetings. After the last service closed, not one moved to leave the house. The women again grouped themselves to have another prayer service. They said they could not leave that place. They wanted to stay and hear more of Christ. It was hard to close the meeting. There was a glorious display of God's grace and mercy. At last they started to their homes, full of joy and thanksgiving. For several days they came to thank Sensie for the meeting, and to express their joy and spiritual blessing. While at the meeting I could not but reflect on the miserable condition

of our sisters who have not the gospel, and contrast our happy situation with theirs. I pray God to help me to be more earnest in the work he has committed to my hands. This is an age in our country when women can do much to advance the Redeemer's kingdom. Pray for us, that we may bear much fruit for him.

“Sincerely,

“YONE HARA.”



SHIP CAPTAIN'S FAMILY.

Present at the woman's meeting was a ship's captain, whose experience is given to show how great is the influence of the consistent life of the missionary, even upon people whom they may not meet. He said to the convention:

“I hope you will allow me to speak to you about how I became a Christian, and how the Lord led me, step by step, with his unseen hand. I am



chief engineer in a ship. More than twenty years I have been working constantly on the waters, so I did not have the opportunity of hearing the good news of salvation until I came to Tsu, about two years ago. On account of sickness I gave up work, and came to live in the city for the first time. When I came here, whenever I found opportunity, I enquired about everything in the city. Among other things that deeply impressed me was an old American lady, a Mrs. Drennan, who lived entirely alone in the interior for the evangelization of the people. There was much talk about this Christian lady, and all admired her good work and kindness to the people, but, most of all, they wondered about her great courage in living alone among strangers and working earnestly, though she is so old. I had heard so much about her and her work, that I thought I would like to see her, and ask her the reason of her strong courage, for I was longing to be courageous. So I determined to visit her. I hesitated to go alone, and at last found a boy willing to lead me to her house. I asked her to teach me Christianity. She willingly consented. I began to study the Bible. At first it was difficult for me to understand, but gradually by the help of the Holy Spirit, I found the truth as it is in Christ Jesus, and became his follower. Since I became a Christian I understand the source of her courage. Now I am so happy that I cannot but tell of his great love. I would like to tell you another thing that has strengthened my faith during my last trip on the sea. I returned to the ship as a Christian, and determined to live like a Christian, and, by the help of God to lead others

to Christ. My friends thought I was a hypocrite, and were afraid of me. You do not know how hard a thing it is to be among seamen who know nothing of the true God. When our ship landed at the harbor, I was slandered by a friend who hated Christianity. When I found out about it I was offended. I tried to pray, but could not. I felt I could never forgive him. I decided to go to his house to argue with him. One afternoon I started to see him, but he was absent. I expected to return soon, so I went out to the woods near by and wandered along, filled with anger. I stayed alone in the woods some time. Then the thought came to me strangely that I was offended for a small thing. My heart was distressed. What am I? Am I not a Christian? Oh, what a shame it is that I, the child of God, should have such a thought toward my friend. The missionaries have left their dear ones and come to our country to give their lives for the salvation of souls. Their work is noble. A few months ago God saved me from the depths of sin, and now I so soon forget his blessing and get mad. I was truly ashamed and disgusted with myself, and immediately knelt down to pray to him for forgiveness of my sin. I rose up. My heart was in perfect peace. By the help of God I forgave my friend for whom I pray that his wicked heart may be changed. I know nothing except the power of the Holy Spirit which would give me strength to overcome this evil. I thanked God, and my faith was greatly strengthened."

## CHAPTER XXI.

THE CELEBRATION OF MRS. DRENNAN'S SEVENTIETH  
BIRTHDAY.

On the 23d of July, 1899, Mrs. Drennan was seventy years old. An interesting account of the celebration of this event by the native Christians is here given in her own language, as written in a personal letter to a friend:

"My seventieth birthday came the twenty-third of July, and the girls with our church members wished to celebrate it, but I was sick so that the pastor and the officers of the church advised them to wait, as they then feared they might have a more solemn ceremony to perform at that time or soon after. So it was deferred until I would be better. Soon I began to improve, and as some of my former pupils had already come for the occasion from their distant homes, we decided to have it the third of August. I was able to be up most of the day to receive the many who were calling from the early morning, and to be with them in the celebration from four o'clock to seven. There were about seventy-five people here, and each brought me some nice present. Some were rare and valuable. One of the men of our church came and decorated the house and yard, hanging in the

yard many lanterns, and decorating the house to suit Japanese taste, without any trouble, or thought on my part. Refreshments—very light, you would have thought—were served, consisting of Japanese cakes, ices, etc., which they all thought very nice. The first girl I took into Wilmina School as a supported pupil, one of the best I ever had under my care, came with her two children, over five hundred miles to be here. The second one taken into the school was also here with her two children and husband, Gonshiro Hiramatsu. He was one of the three who came to me for English the first week after I came to Japan. He was also the first convert among my pupils, one of the first baptized, and he is now an elder in Osaka church, a successful business man. From those who could not come, letters, messages, and presents were received. In counting up the children of those I have educated, or partly so, since I came to Japan, I find I have now more than twenty-seven *grandchildren*. I need not tell you that I love my children and grandchildren here. In our company that day were judges, lawyers, school teachers, government officers and business men. Baby Daisy was organist, and Shozo San, a very successful business man, now a deacon in Osaka church, was here and spoke of his early life with me, and how the principles of Christianity that he then learned had clung to him, and helped him to order his business in the fear of the Lord, and had also helped him to lead his entire family, including his old grandmother, over ninety years of age, to become Christians.

“I send you a copy of a poem written by Mr. Banno, which was set to music and sung that day.

Other poems and papers were read, giving us a very delightful evening, and filling my heart with gratitude to God for this evidence of the tender love of my people. The poem was written by Rev. Kaichi Banno, in Japanese language, and was translated by J. M. Sugamma, another Japanese, who says he cannot make English poetry, hence much of the beauty is lost in his translation.

“IN COMMEMORATION OF THE SEVENTIETH BIRTHDAY  
OF OUR BELOVED TEACHER, MRS. A. M. DRENNAN.

“Oh! how brave and earnest is she,  
Who came over the ocean wave from far, far away,  
With heart of love, and faith so strong,  
To deliver the message of Jehovah to the people  
in darkness.

CHORUS.—“God bless her with a long, long life;  
God bless our beloved one, may she  
abide in grace forever.

“Toiling to open the way of peace for men,  
Working to lead women to follow the path of faith,  
Teaching young maidens to walk in the straight  
path and prepare for eternal life,  
An angel of God sent from above.

“As the running streams of springs in the moun-  
tains constantly  
Wash and cleanse the withered leaves from green  
bushes,  
May she be like the streams of living water, spring-  
ing from eternal life,  
Supplying the wants of the sons and daughters  
of men for the cleansing of their sins.”

“Mr. Sugamma, who translated the above poem, was one of my earliest pupils in the Chautauqua Class. He was one of that class who left because I wanted them to study the Bible, but he and many others afterwards became earnest Christians. Mr. Sugamma married Dr. Mary Gault, who went to Japan as a missionary in the year 1891 and was very successful as a medical missionary.

## CHAPTER XXII.

## WORK AMONG THE CHILDREN.

In a letter sent with this picture Mrs. Drennan wrote as follows: "This is our children's society— twenty-five fine-looking, intelligent, lively children. If you think they are always quiet, models of propriety, as they seem to be in the picture, you are greatly mistaken. Look into those bright eyes and you will see fun more than can be comfortably held in check long enough to have the picture taken. Then, hovering about my face, you can read the 'don'ts' and frowns, shakes of the head and warning looks, that have helped to drive that fun out of sight, while the artist with his snap-shot made perpetual the composure thus forced upon them. This afternoon was their social meeting. This they have once in two months; their regular meeting once in two weeks. I am glad to give this entertainment to the boys especially, because it draws them from evil associations, and shows them how much better our Christian amusements are than those in which wine is used so freely. To-day as usual we had singing, then a Bible lesson read by one of the girls, a prayer by O Yone San, a paper read by one of the boys, then recitations, songs,

etc. The girls are unusually quiet and attentive. The boys could not wait patiently for the fun they knew they were to have after the exercises were over. When the meeting closed they were invited to the play room. Here they seated themselves in a circle around the room, the girls on one side, the boys on the other. Soon a servant came in with tiny cups of tea and a little plate of cakes for each. This was the signal for much merry laugh and talk. After this the cups and plates were removed and play began. One of their plays may be new to American children. One of the children repeats a word; it must be a noun, as potato. The next one must take the last syllable 'to,' and give another word beginning with that syllable, as to-bacco. Then the next must begin with 'co', as cocoanut, nutmeg, and so on. If the last one fails to find a suitable word he must pay a forfeit, which is usually a song, recitation, or an humble apology. If anyone uses a word which has already been used, he gets a light tap on the head. It is amusing, and requires quick thought. I have given this to help you to look in upon our circle of happy boys and girls in their social meeting.

"Our Sunday school is good. Of the class of fourteen little girls who come once a week for more careful instruction as to how to come to Christ, some I think are already in the kingdom, and will soon be admitted into the church. These have grown up in our Sunday school almost from babyhood. One of the little girls, in a prayer at the last meeting, said, 'O, God, I go to Sunday school every Sunday, and am taught good things, but I forget, and do bad. Forgive my sin, and make me a true Chris-



tian.' The hearty 'Amen' that came from the whole class showed that they had entered into the spirit of her prayer. It is sweet thus to lead the babes to Christ.

"Our Christmas entertainment, given in the church by the children, was indeed pleasant. If you could have heard how distinctly our little children rendered the songs and recitations, and could have seen the delight expressed in the faces of the parents and invited guests who filled our church to overflowing, you would then understand some of the things I have been doing. We had a box to receive gifts for the poor. When opportunity was offered, every Sunday school pupil went forward promptly and put in his gift. Afterward a committee of children was appointed to go with one of our Bible women to distribute the gifts to the poor. One poor old blind man was visited. The Bible woman told him and his wife that God had put it into the hearts of the children to do this. She talked to them of God's goodness, and prayed with them. The children looked on and listened with great interest, and were deeply impressed by the gratitude of the old people, who seemed much affected by what had been done for them.

This is a sample of the way in which Christian Japanese celebrate Christmas, and might be suggestive to some American Sunday schools.

## CHAPTER XXIII.

SICKNESS.—PHILANTHROPY.—A BUSY HOUSEHOLD.

In October, 1899, Rev. J. C. Worley and his wife reached Japan, and located for a short time at Tsu. Of their arrival Mrs. Drennan wrote: "Our hearts scarce dared to hope for the great blessing that has come to this work in the Rev. J. C. Worley and his wife." So long she had borne the burden of that difficult field that the coming of new missionaries was hailed with delight.

In the spring of 1900, at one time every member of Mrs. Drennan's family, consisting of fifteen girls, had La Grippe. She also suffered from two severe attacks from which she was slow to recover. On the 27th of April, 1900, Yone-mori San died of this dread disease. He was the pastor of the church at Ueno, and his death was a great blow to this congregation. The history of the conversion of this man is given in chapter twelve. After his death Mrs. Drennan expressed her grief in the following touching tribute to his memory: "This pure-hearted, faithful brother 'fell on sleep' the 27th of April. Oh, how our hearts were grieved as we laid him to rest, yet we know all that is well. He had not an enemy in the world. Our people are all afflicted by his death."

May 21, 1900, O Tame San, one of Mrs. Drennan's girls who had been with her fourteen years, was married to Mr. Sugita, the pastor at Ueno. This diminished her number of helpers. Besides, she had not yet recovered, as was learned from a personal letter to friends at home. She said: "I am not yet well, by any means. I do not say much about it as all are so distressed when I am sick. It is just a case of nervous prostration from over-



MRS. DRENNAN'S FAMILY.

work and responsibility when the weather was so hot. But I am better, so do not feel anxious. I had such an interesting class of young men coming three nights in the week for Bible study. I was sorry to give them up, but will begin again as soon as I am well enough. I still have my two Sunday schools, and keep up the meetings for women, but all other work is being carried on by the church members." One fortunate and wise precaution

seems to have obtained through all her plans that made it possible to carry on each department of work under difficulties, and in spite of any emergency that might arise. This is evident from her allusion to trained church members attending to the work during her illness.

She was so unselfish and thoughtful for the comfort of others, that, notwithstanding her sickness, she arranged to accommodate many of the missionaries whom, on account of the plague in Osaka, she knew would wish to spend the summer away from there. Through her influence a very wealthy man consented to have a number of cottages built near the sea, to rent to people who she felt sure would come to occupy them. The arranging and contracting for these consumed much time and thought as well as strength, and as Mr. and Mrs. Worley were at this time traveling through Kishu, she had no one to consult in regard to her building scheme. However, she succeeded in getting four comfortable cottages built, where the missionaries could have a safe summer's rest. Her philanthropy did not stop here. She wrote to the consul to send her four or five families of refugees from China, who had barely escaped with their lives. To these she offered places free of rent. Among the number entertained from China was our own missionary, Mr. Preston, for whom Mrs. Drennan felt a very high regard. She said of him: "He is so gentle, humble and consecrated that it is a great pleasure for me to have him with me. He helps me in my English classes. I would like to have him in our work here, but as soon as it is considered safe he will return to Hunan, China."

Although so devoted to the Japanese people and so thoroughly in love with her work, yet in Mrs. Drennan's writings occasionally there are found expressions like the above, showing that her heart craved the companionship and sympathy of some



DAISY.

one of her own people. The history of her work reveals the fact that very rarely did she have a co-laborer from her own land. This isolation possibly caused her to bestow more than usual affection upon her adopted friends. But hers was

not a cheerless home, and that she did not suffer for lack of loving attentions is clearly shown in this interesting extract from a letter dated July, 1900: "Our closing school exercises are over. The girls are putting things in order. Daisy is at the organ in my sitting room. She is daily growing in loveliness and usefulness. She is now old enough for me to look forward with hopefulness to her future life. I am so thankful that I can look around on every side and see the dear girls whom God has given me in this land, filling their places as mothers, wives, and Christian workers, with reasonable satisfaction. Those who have been with me from childhood are indeed loving daughters."

In this household every moment seemed to be utilized, and for Mrs. Drennan at least recorded some deed done. This pen-picture was given in a personal letter: "Just now, while I write, one of my pupils, who came in for his regular evening study, is writing a letter for Brother Preston to send back to his people in Changteh. The young man, who is a fine scholar, is putting it into Chinese. O Yone San helps him to understand the English. We are all sitting by the same lamp, O Yone San and the young man on the floor at our feet. Of course much talking is going on, explaining what should be said and how, but if I do not improve this little opportunity I cannot send this letter to you."

## CHAPTER XXIV.

## A CAUSE OF MUCH OPPOSITION.

This letter is introduced to show the cause of the great opposition of the common people to Christianity, and some of the difficulties missionaries meet with in trying to teach them.

## A NORMAL STUDENT'S STORY.

“While I was studying the history of our country we came to the place where the Roman Catholics came to propagate their religion at the time of Nobunaga. Our teacher said that ‘Christianity is a very bad religion. The missionaries are here to deceive our people, and sooner or later they will do great harm to our country, like the missionaries of the Catholics of old, who tried to meddle in the affairs of the government. Christianity is a thing to be feared, and I advise you, dear boys, as your faithful teacher, not to meddle with it when you grow up. You stay away from it as you would from a contagious disease.’ When I heard this explanation from the teacher, I thought that Christianity must be a very bad thing, and, though I was only nine or ten years old, I determined in my heart to obey the command of the teacher, and

not to have anything to do with it as long as I lived. We boys respect our teacher, and obey his word more than we do our parents. His talk about the religion of Christ made a strong impression on my mind, and I know all the pupils who heard him felt the same way. I was very eager for higher education. So I studied hard and was able to enter the normal school four years ago. After I entered this school I had the privilege of studying the history of other nations, and whenever I read about Christianity it puzzled me, and I used to cast it away from my mind. Last year one of my schoolmates, who regularly attended Mrs. Drennan's Bible Class, asked me to go with him to her house for Bible study. I hesitated, but he urged me to attend even once, to hear the good moral teaching. At last I consented, and followed him. When we entered her house she welcomed us with a smile. When the others came she commenced her meeting by singing several English and Japanese hymns, and then came the Bible lesson. While she was explaining the meaning of the Bible, my mind was full of doubts and fears because of what my primary teacher had said against Christianity was still fresh in my memory. It was such a pleasant meeting and every thing that I heard that day was good and profitable. Ever since that I have gone to her Bible Class with my friend. As I studied the words of Jesus, I was convinced more and more of the truth of the Bible, and now I fully understand the mistaken ideas of my teacher. But in the words of our homely proverb: 'The heart of a child three years old remains unchanged to his hundredth year.' It is



indeed very difficult to forget or drive away some teaching from us which we have learned when young. But now by the teaching of Mrs. Drennan I fully believe that Christ is my Savior, and that there is only one true and living God, who reigns in the universe. I am very fortunate to receive the higher education, and to have the privilege of studying God's Word. But as to my primary classmates, who have learned the great error from their teacher and innocently believe Christianity to be such a dangerous doctrine, the feeling of hatred will never go out of their hearts unless they study the Word of God, or have some teacher like I have to explain its meaning. Among my schoolmates there were but few who received higher education. Most of them stopped studying when they graduated in the primary school. I know by my experience that there are many who have in their hearts mistaken ideas about Christianity. When I graduate my work will be in the primary schools. My great desire is to correct this error, and try to take prejudice out of their minds. There are mountains of things for Christians to do, but, to my mind the most important is to sow the seeds of Christianity in the young that they may grow up to be strong Christians, ready to fight the superstitious and idolatrous ideas which have prevailed so long in our nation."

## CHAPTER XXV.

## STORY OF TSURA O KURA SAN.

This girl was taken by Mrs. Drennan the year of the great flood in Osaka, in 1884. She developed into a most humble and useful Bible woman, and a tender and devoted nurse when her beloved Sensie was sick. She became so essentially one of Mrs. Drennan's family that a short sketch of her life will not be out of place here. All of these facts and some of the expressions are taken from letters received from O Yone San. The topography of the country is learned from a letter from Mrs. Drennan.

South of Osaka is a large farming district, lying in a beautiful valley, through which runs the Yodo River, a short, rapid stream which rises in the mountains and empties into Osaka Bay. The formation of the country makes it necessary to have dikes on each side of the river, which usually serve to prevent an overflow. But a heavy rain, or rapid melting of snow on the mountains, sometimes brings great floods that laugh at such barriers, and the waters go leaping and bounding over dikes, spreading devastation over the farms and hundreds of villages that dot the valley. In 1884 there came the greatest flood the people had ever known.

Even the city of Osaka was flooded, so that it was not safe for the missionaries to stay on the concession, and at night Mrs. Drennan, who at this time had charge of the Wilmina school, was ordered by the government to leave her house. She and her household were taken for safety to the military hospital, an elevated place in the castle grounds. From this point no land was visible. The entire province of Kawachi was like a vast sea. There were fifteen villages completely covered with water, which were so filled with broken bridges, floating houses and trees, that boats, sent out to pick up people who were so fortunate as to get on house-tops, could scarcely move. In one of these floating houses lived Tsura Okura San. Her father was a farmer, and she had been his assistant. When the water surrounded and finally covered the doors of their little house, the family took refuge under the roof. A very small space being above the water the father tacked boards along this roof to which they could cling, and be out of the water, and also shielded from the cold wind. He cut a hole in the roof. Through this opening they could see many dead and some living bodies of people and animals floating by. For fifteen days they lived there, with nothing to eat except the grains of rice and barley which the father gathered from the water. At the end of that time a ship, sent out from Osaka by the foreigners, discovered and rescued this family, with many others. They were all taken to cabins that had been provided for them, situated on high ground. Here they remained three months. Everything they possessed had been swept away by the flood.

During this distressing period the governor had been very kind to Mrs. Drennan, and, feeling grateful for the many favors received from the Japanese people, she desired to show her appreciation by doing something for the flood sufferers. She expressed her sympathy and desire to the governor, proposing to take six girls, to care for and educate. He was pleased with her plan, and notified the mayor of the flooded district to select the girls. When the proposition was made, O Tsuru San was one of the six who wished to go. Her mother objected, saying that she would not be satisfied to stay away from home. But the little girl, just seven years old, said, "I will go." She was so devoted to her mother that nothing had ever tempted her to stay even one night away, and all of her family wondered to see her anxiety to go to the foreign school. A very rich uncle came and wished to adopt her as his own child, but nothing could move her until the invitation came from the strange foreign lady. Her mother was greatly prejudiced against foreigners. Buddhist priests had told her that the foreigners only pretended to be kind, and take little girls to educate, and that their real aim was to ship them to their country and draw out their blood to dye their red cloth. With this belief in her mind the mother was almost frantic over the thought of her child going from her. But when the time came the mayor promised to bring her home if she cried and wished to come, and the mother at last consented.

O Tsuru San was delighted with her new sur-

roundings and kind friend. Since she has become a Christian she says it must have been the voice of God speaking to her childish heart, and his Spirit that made her willing to go and thus prepare her to receive his salvation. Deeply impressed with this belief she has consecrated her life to his service. Full of gratitude for all God has done for her, she tries most earnestly to work for him.

After Mrs. Drennan's death she remained in Missouri until September. She then went to Lebanon, Tenn., and entered school, where she has become a favorite, not only with her teachers but with all the girls. One of her teachers said: "Every body seems to want to do something for her." In a recent letter she wrote as follows: "Please pray for me, that I may be able to work for the Lord. I am preparing for that. I must serve him in truth with all my heart, for what great things he hath done for me. My heart is full of thankfulness for his goodness. If he had not sent Sensie to Japan, I would have been ignorant like the rest of my country girls. I could not tell you how much blessing I received from him. So I must give to others. Dear friend, when Sensie died, I was in deep sorrow, and how much I miss her. Because I am a stranger I cannot talk English as much as I want. I did not know what to do, hereafter, I am so far from home. But now God has been so good. He gave so many kind friends, and sent me his word: 'Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteous-

ness.'—Isa. 61: 10. I trusted to him all my sorrow.  
I am not feel lonesome. I am feeling I am under  
his almighty hand. TSURA OKURA."

It was Mrs. Drennan's plan, and Tsura San's  
desire, to remain in school two years, and then  
return to her country better prepared to teach  
the Bible to her friends.

## CHAPTER XXVI.

WORK IN THE COTTON MILLS.—ENCOURAGING OUT-LOOK.—“TWENTIETH CENTURY MOVEMENT.”

In September, 1900, Mrs. Drennan returned from the beach to Tsu, and took up her regular work, opening school the 17th of September.

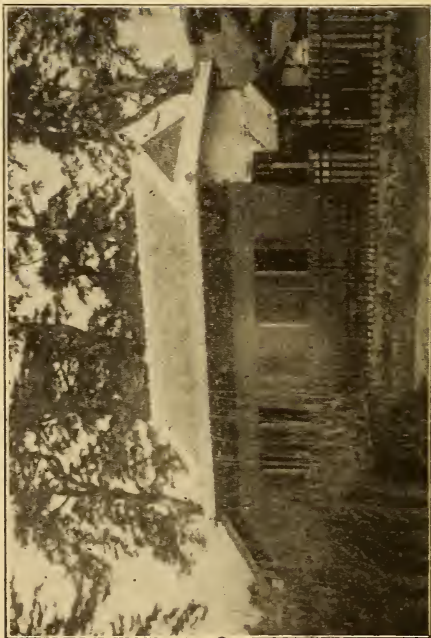
In addition to work already begun by Mrs. Drennan, another open door invited her to enter. One of the officers of the cotton spinning mills was a regular member of her Bible class, and, through his interest and influence she arranged to have a Sunday school and magic lantern entertainments for the four hundred girls engaged at work in the mills. at Tsu. In this way she hoped to reach them with the gospel. A very difficult class, indeed, to reach, because of the strict rules for labor, requiring them to work from six A.M. to six P.M., with short intermission for eating. There were sometimes holidays on occasions of festivals to household gods, and with the help of the Christian officer she hoped to interest some at least in Christianity. Nothing seemed too hard for her to undertake. She counted not her own strength, but, like Paul, she felt, “I can do all things through Christ who strengtheneth me.”

In the year 1901 a great wave of religious influence swept over that country, known as the "Twentieth Century Movement in Japan." Great numbers of people were seeking to know about Christ. In the church at Tsu especial revival services were held and frequent prayer meetings in Mrs. Drennan's dwelling; also, meetings for children of Christian parents, and any others who might be led into a saving acquaintance with the plan of salvation. There were at this time thirteen girls who were sufficiently instructed in Christianity to personally accept Christ as a Savior. A young man who had been a member of her Bible class, and had become a Christian, married, and was made superintendent of the prison work at Yamada. His wife, through attendance at the annual meeting, had become an active Christian, and they both proved their sincerity by immediately beginning work among prison officers and their wives, reaching in this way fifteen families. Thus the influence of this one Christian woman increased, widening into a limitless circle.

The summer of this year Mrs. Drennan regarded as the hottest she had ever known; yet she was able to keep at work all the time. She had entirely recovered from La Grippe, and wrote to her friends that she was as well as she ever was, and able to do *full work*. She did not go out as much as usual, because more important work came to the house, and she now had well-trained girls who could relieve her of much of the outside labor. She wrote enthusiastically of the good health of the missionaries, and the prosperous condition of the work in different parts of the field. "As for myself," she wrote, "I



was sick about ten days with cold—the only sickness during the year that interfered with my duties. It seems that no year has drawn to a close bringing me more of health, vigor, energy and pleasure in my work than the closing months of 1901.”



TSU CHURCH.

## CHAPTER XXVII.

RELATION TO THE WORK AT TSU.—ITS ORGANIZATION  
AND EARLY HISTORY.

Mrs. Drennan had a great desire to have the church at Tsu regularly organized and self-supporting. At this time there were one hundred and two members. She manifested great care and prudence in advancing her work. She had delayed the organization up to this time, because she felt that none of the members had had sufficient experience to become *safe* elders and deacons. The church was controlled by a committee. O Yone San, being the strongest member, had received instructions, and acted under Mrs. Drennan's guidance, but it seemed that the time had arrived when the church was quite ready to be legally organized, and she hoped they would soon be self-supporting. That this enterprise was very dear to her heart is learned from the following extract from a letter written at this time: "If we succeed, I will indeed be full of joy. I pray God to let me see this glad day. For nearly ten years I have toiled here, amid opposition, persecution, and difficulties, the result of working in the hardest province in Japan. To be permitted to see these

efforts crowned with success will indeed be gladness to my heart. Since I have been here more than three hundred names have been enrolled as members of our church. In the ten years they have been scattered, some in schools, some in the army, and some in other countries. We now number one hundred and twelve."

It has been said by an intelligent native of Japan that if the province of Ise could be moved or turned to Christianity, it would not be difficult to shake the whole country." Hence the great importance of introducing Christianity into Tsu, the largest city of that province.\* The great shrine of Ise is near there, and every year, from the beginning of March to the last of June, multitudes of pilgrims from every part of the country go through Tsu to worship at that shrine, thus making this, as Mrs. Drennan stated, not only the most important but the most difficult place to work in all Japan. The success of her efforts under such conditions were marvelous, testifying to the truth that "it is not by might, nor by power," but by the Spirit of God, through his willing workers, that great things are accomplished.

On the afternoon of December 24, Mrs. Drennan went to the church to meet the children for their final rehearsal, preparatory to their Christmas entertainment. There was a cold typhoon blowing, and after reaching the church she found that the

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\*The great shrines are not at Tsu but at Yamada, twelve miles from Tsu, and this city is considered by far the most difficult to reach. The AUTHOR probably misunderstood Mrs. Drennan's statement. Multitudes of pilgrims pass through Tsu on their way to these shrines.

stoves had been removed to make room for the audience. To overcome the discomfort of a cold room, while waiting for the children she assisted the decorating committee, and worked in a very unusual way for so old a lady. The result of this exposure was a severe cold. After the exercises closed she went home and commenced a vigorous treatment of herself to prevent sickness, staying in her room the remaining days of the year, that she might be able to attend the joyously anticipated mission meeting, to be held in Osaka the first week in January. Although not entirely well, she went to Osaka the morning of the 4th of January. The house she occupied while there was not as warm as her own, and she was taking more cold all the time. As soon as the meeting closed she 'returned home and was soon well and working as usual.

After the annual meeting of the mission at Osaka the work at Tsu continued as usual. In April Mrs. Drennan attended the Woman's Meeting for Mie Ken. The enthusiastic gathering of the Christian women of that province was always interesting and well attended, but this one was regarded as the most helpful meeting they had ever had. Mrs. Drennan said: "We had some good papers, many interesting talks and discussions, by women who had come so full of the Spirit and zeal as to inspire all with new life. . . These meetings have for so many years been so pleasant and profitable to us, the fruits of which I am sure will be seen and known in eternity." As was their custom on the third day they went to the park for their last picnic dinner. Fortunately, however, they did not know

this was to be their last annual meeting with their loved teacher, and all enjoyed it to the full, unconscious of the impending sorrow that awaited them.



ELDERS OF TSU CHURCH.

According to appointment, on the first day of May, 1902, Rev. J. B. Hail and Rev. Mr. Sisakura came to Tsu and legally organized the church, by selecting and ordaining as elders, Mr. S. Nagota, a

lawyer; Mr. K. Yashide, Chief of Police, and Mr. Y. Iwasiko, a former judge of the court: Mrs. M. Fugii and Miss O Yone Hara as deaconesses. The first official act of this session was to send an earnest petition to the mission, and to each of the Board, begging that Mrs. Drennan be allowed to stay in Japan, and die among them, pledging themselves to take care of her; or that she might be permitted to stay until they had become strong and independent. In speaking of the grief of her people over her departure, Mrs. Drennan said: "No doubt it is best for them, for they will see the necessity of depending on themselves."

Since the church at Tsu has become an independent, self-supporting organization, and was during the last years of Mrs Drennan's life the center of her circuit of labor, it deserves special mention, and a brief account of its beginning and early history will be given. When Mrs. Drennan had been in Japan ten years, just six months before she came to the United States for her *first* rest, she moved from Ueno to Tsu. However, she had opened work at Tsu in September, six months previous, going there once each month, while her home was in Ueno. When the work at Ueno had become sufficiently established to progress without her constant oversight, she decided to make her home in Tsu, Ise. But so strong was the prejudice against foreigners and Christians that she found it very difficult to secure a house to live in. They said that she must stop outside the city. But, finally, money prevailed and she secured a comfortable house in a suburb of the city. This was distant from the place where she had already

begun work, and in going to and from this point the girls of her household were so annoyed and persecuted that she was forced to close until they could get another house for worship. There was little hope for doing this, because no one wished to rent to the *despised Christians*. The young men, four or five of whom were interested in the work, became anxious to build a house. Mrs. Drennan told them that if they would secure a lot she would build the church. They went energetically to work, and very soon had bought a lot, on which was built a neat frame church. This served as a place of worship, for preaching, and Sunday school, until the organization, when there were one hundred and fifty members, and a Sunday school too large for the house. Thus the work at Tsu grew steadily until the time for her departure, when she wrote that "two new rooms are imperatively demanded by the present growth of the work."

In the early part of July she had the closing exercises of the Bible Training School. There were two graduates. One of these went immediately to help Mrs. Hail, the other to Ueno to help the Bible woman there, where she remained a short time. Then she returned to Tsu to assist in Sunday school and Bible work in connection with O Yone San, who continued in the work, as she had done with Mrs. Drennan, visiting, teaching, holding women's meetings, teachers' meetings, Sunday school, etc. This arrangement Mrs. Drennan said she made at the earnest request of the elders of the church. O Yone San had been elected deaconess; she was already their collector and treasurer, and they felt that they could not give her up.



Mrs. Drennan wrote: "It was not difficult for me to decide that it would be best for her to remain and keep up the work, as she had been accustomed to do with my help for years past. Thus the engagement with the church was settled with my hearty approval, as soon as it was known that I was to come home."

## CHAPTER XXVIII.

## EVENTS PRECEDING HER DEPARTURE.

“Just a few days before I left Japan,” she wrote, “one of my girls, O Sada Miyegaki, who had been supported by the society of Pueblo, Colo., was married to Mr. Shozo Kojima (my Shozo San), a deacon in our first church in Osaka. He is one of the best church workers, and a good business man. She is a most excellent girl. Before leaving Japan I had the pleasure of taking dinner with them in their home. Thus another Christian home has been set up by my children in Japan.” Shozo San will be remembered as the small brother of Daisy, who was sent to nurse his sister when Mrs. Drennan adopted her. Mrs. Drennan partly educated him, and he was a member of her family several years. So it can be readily understood why she designates him as *my* Shozo San.

Of the three *little* girls whom she was supporting she wrote: “They had to be scattered. I was not able to leave money for their support, and I found no one else ready to take them and give them homes. One was put on a scholarship in Wilmina School. Mr. and Mrs. Sugama took one of them (an orphan) and put her in school. One,

who was in very poor health when I took her, was put under the care of a physician until restored. She is now not quite twelve years old. She expresses great gratitude to God for his blessings, and wants to dedicate her life to him and work for him while she lives. May God bless and use her, is my prayer. Another little orphan I could get no home for, so I had to consent to have her sent to our Orphanage for two years, when I hope again to take her. This little girl is Faith. I felt as if I was just leaving her standing by the road, she was so pitiful with the tears streaming down her face as she looked at us, while the car bore us away from her. The Orphanage will be the safest protection against the old people, who will try to take her as soon as they know I am gone."

In the twenty-second chapter is given an account of the rescue and adoption of this child by Mrs. Drennan, whom she named Faith.

The last meeting with her people, who had assembled for a farewell service in the Tsu church, is most touchingly described by O Yone San, who said: "Invitations had been sent to former pupils and friends who are scattered in different parts of the Empire. There were many present. We have over one hundred Christians in our church whose love for Sensie is beyond description. They all came and wept about her going. It is a very rare thing for a Japanese man to shed tears before the people. But when they came to talk to Sensie about her going, they could not help weeping for her departure. Her final talk was most inspiring to us. While she was talking they were weeping. It was a most pitiful sight. It reminded me of

the last discourse of Christ to his disciples, when they left the supper table and were going to the garden of Gethsemane. Her heart was full, and when she tried to talk her thoughts came out in tears. We will never forget her last words. Sensie gave her soul and body to the service of God, and worked amid hardships and trials. She cared for her people as their own mother. There is none so consecrated, wise in judgment and popular. It breaks her heart, and discourages these weak Christians who have come out from superstition and idolatrous worship." Livingstone gave his life for Africa and his heart was buried under the spreading branches of the moola tree. Mrs. Drennan no less truly gave her life for Japan; and, though her living body was brought to her native land for burial, her *heart*, she said, was left beyond the sea with the people God had given her as sons and daughters in his spiritual family, and with whom she had hoped to be buried. Nine years before she had said to friends in America: "I will not see you again. It is just as near to heaven from Japan as from the home land, and my people need me so that when the end comes, I want my grave made among the people I have loved and for whom I have labored."

The following farewell address was delivered by O Yone San at the last gathering of the Japanese people with Mrs. Drennan, in the church at Tsu.

"On behalf of the women's societies I would like to say a few words of farewell to our dear Sensie. It is with great grief that we are here gathered in a meeting to bid you farewell. It is

the most sorrowful thing for us to be separated from you. It is almost unbearable. You have been in our midst so long, and worked unceasingly for our highest happiness. When in our happiest moods, your presence added pleasure to the scene; and when sorrow visited our homes, your words of consolation and sympathy made the sorrow lighter. To us you have been a patient leader, a wise counsellor, and a most excellent teacher, sent from God. You are all in all to us, and will ever be regarded with highest esteem. Twenty years ago you left your country, your dear ones, and crossed the deep waters, and came to our country to bring the good news of salvation. You bore this grand work on your heart. You laid aside every hindrance and sacrificed bodily comfort, and toiled on, counting twenty years as a day, faithful amid every trial and obstacle. We, as women of this church, thank you heartily for your kindness and tender care, under which we have been brought up. You have taught us with zealous love and patience that pierced our hearts, and won us to Christ, our dear Savior. When we contrast our former life with our Christian life, we cannot restrain the warm tears of gratitude. Mr. Henry Drummond well said: 'It will take you years to speak in Chinese, or in the dialect of India; but from the day you land, the language of love, understood by all, will be pouring forth its unconscious eloquence. It is the man who is the missionary; it is not his words. His character is his message.' Your ardent love to Christ and for our people has made your work successful in winning many souls to Christ. Indeed, we cannot express

our gratitude to you for what you have done for our nation. The mental and spiritual education received from you is not confined to this small circle. Hundreds of young men and women who have become Christians under your care are scattered in different parts of the Empire, doing good work, adorning the doctrine of our Lord Jesus Christ. Eternity will tell of the faithful work you have done in the name of Christ. Your living among us was a great pleasure and was profitable to us, but now circumstances have made it impossible for you to remain, and we are so sorry to part with you. But if it is his will we will not murmur. We who are here to-night are the fruits of your work. What can we say for a parting word to you? It would be impossible to repay you for what you have done for us, but we can ask our Heavenly Father, who is rich in mercy, to recompense you manifold. We have been casting all our burdens upon you, and depending on you like helpless children; but from this day on, by the help of God, we determine to follow your footsteps as you followed Christ, and carry on the work which you have left for us to do. If it is the will of the Lord we hope to meet you again. Now with aching hearts we part. We send you with Godspeed. Though our bodies may be separated by the vast ocean, it is a comforting thought that we can meet together before the throne of God for mutual blessing. May you have a pleasant journey on land and sea, and reach safely your desired haven, is the earnest prayer of your sons and daughters in Christ. Accept our best wishes, and carry our thanks to friends in America for the good and

noble work they have done through your instrumentality. May 'God be with you till we meet again.' Farewell, farewell!

"YONE HARA.

"September 26, 1902."

THE GOOD-BYE TO MY DEAR TEACHER AND MOTHER  
IN LORD CHRIST.



(Translated by Tsura San.)

### THE FAREWELL.

To Madam A. M. Drennan:

I know that it isn't very long time, though we are separating you just now, but our eyes are full

of warm tear. Why our hearts shall be palpitating so many?

I don't know that reason.

'Tis only for a little season  
The parting of our ways;  
Then why this flood of tears warm?  
Then why these throbbing hearts within our bosoms?

K. BANNO.

The words of Mrs. Drennan's last talk to the Tsu church were preserved and contributed to this volume by O Yone San, and bespeak the sympathy of all who read it in this, the last great trial of her life. Like Paul in his charge to Timothy, who cried out in his earnestness: "O Timothy, keep that which is committed to your trust," so she pleads with the elders and members of the Tsu church to care for it tenderly. Every word of this address, which is here given, speaks the love and pain of a breaking heart in its agony of separation from the work which was life and strength to her:

"DEAR FRIENDS, BROTHERS AND SISTERS: It is with feelings of pleasure, deeply darkened with pain, that I try to speak only a few words to you to-night. It is a great pleasure, full of heart cheer, to have so many here, and to look into faces that have grown familiar and dear to me—friends of the olden time from afar, and those around us, all with kindly greeting and tender words. It is indeed a great pleasure to welcome you all here. I recall the many kindnesses you have shown me during the years I have been among you. I came to you a stranger from a strange land, having strange ways,



and words and teachings which you could not understand; but you took me in—into your hearts, your homes, your friendships—and have shown me so much kindness and sympathy, that I have not felt as a stranger, but among brothers and sisters beloved for Christ's sake. It is a great pleasure to receive from you this parting evidence of your love for me. Your kind words and actions fill my heart too full for utterance. I can only let my feelings flow out in tears. Please excuse this. It is a pleasure that will remain with me while life lasts. Often, very often, in the days and years to come, thoughts of you and of this meeting will come as a great joy to my heart. As I travel over the great sea, mountains and plains that are to separate us during the remainder of our lives, backward, backward will my thoughts fly and hover over and about you in loving remembrance while my prayers will ascend to God for you, and for the work left in your hands.

“Our beloved church! Brethren, care for it tenderly. Let no root of bitterness spring up among you to mar the sweet peace and harmony that prevails among us. Let the Spirit of Christ fill all hearts, lead every action, preside in every conference, and guide in every decision, that God may be honored and glorified in all you do, and say that many, very many, seeing your good works, may be led to the Savior whom you love and serve. I pray that soon, very soon, you may become self supporting. Dear sisters, and children in your societies, work and pray for this so that all hearts, united, mutually striving for the one object, may soon accomplish the work for which we have prayed.

Above all, I would say, keep our Heavenly Father in your midst, in your hearts, in your work, your meetings, your church, your homes, your lives. O what a joy will come to my heart when I hear that you are self-supporting, and that peace and love reign in your hearts. Delightfully pleasant thoughts come to my mind as I look beyond years, months, and days of the future, to our happy meeting in the beautiful world beyond. There will be no partings, no pains, no sorrows, no sickness or sin there. We will know each other there. But you of the Ronenkai will have no wrinkles in your brow, no furrows in your cheek, your eyes will not be dim nor your steps feeble. Ah! we will joyfully clasp hands, as one by one we cross over the river and reach that beautiful city of love, where the Savior is always in the midst. Till then, a long good-bye, full of thanks to each one of you. This adieu reveals the pain that is in my heart. We have lived and loved, worked and prayed, wept and rejoiced together; but now our paths separate. I must return to my native land, knowing I shall see you no more in the flesh. Ah! this is pain! There is a little plot of ground not far out from town, bought by the work of our hands as a resting place for our dead. There soon some of your dear ladies may be laid to rest. I will soon be laid away in a far-off land. But each from his own resting place will rise to join the heavenly host. There we shall again clasp hands. Another painful thought comes to my mind: I have done so little, been so unfaithful, so unworthy the love and confidence you express, and the words you have spoken to-night. Again and again I say to

you, Thanks, ten thousand thanks, for all your love and kindness to me. I cannot speak half that is in my heart because of the feeling that fills my eyes with tears. Asking pardon for all errors I have committed, I beg that you will still love and pray for me.

## CHAPTER XXIX.

## THE DEPARTURE.

In a letter dated September 4th, 1902, Mrs. Drennan wrote: "A letter from the Board to-day says that I had better go home in October. Because I have had influenza they seem afraid for me to spend another winter here. That may be all right, but feeling as well as I do now, it seems mockery to leave my work and go home for health's sake." She adds: "Pray for me while on this long, lonely, tiresome voyage." The next news was dated October 1st, stating: "I am preparing to go home by Steamer *Korea*, which sails from Yokahoma, October 11." The sad leaving-taking is described by O Yone San as follows:

"It seemed that every one in the city was distressed about her going. As we went to the depot the policemen bowed and made gesture with their hands to bid farewell to her. When we came to the station we were surprised to see the great crowd of people waiting to say good-bye. All the officers of the city, judges, doctors, teachers, merchants, and all the members of the church, from the oldest to the youngest, were there. I never saw such a crowd. They were all weeping, for

this was the final farewell of their beloved missionary. When the train left they continued weeping and crying, for they will see her no more. I hope you will pray for me, that I may live nearer our dear Savior, and perform my duty after she is gone. I have nobody to depend upon. I feel lonely and miss her. My heart is full. I am writing this letter with tears in my eyes. I hope you will see Sensie face to face.

“O YONE HARA.”

The steamer was delayed and Mrs. Drennan left Japan October 15, 1902, bringing with her two Japanese girls: Daisy, who had been with her from infancy, the story of whose early life is found in the tenth chapter; and O Tsuru San, who had been with her seventeen years, and whose history is found in these pages. After a rough voyage of ten days she landed in San Francisco October 28. During the passage there were terrific storms. The ship raced in front of a typhoon all the way. They stopped at a hotel nearly two weeks, seeking rest from the trying voyage. But notwithstanding her fatigue, she met many friends and visitors during her stay there, doing what she could to strengthen and encourage struggling congregations. From San Francisco they went to San Jose, where they visited in the home of Rev. Mr. Compton. On Sunday she made a public talk at the church, and received and entertained many visitors during the week spent there. She next spent ten days with her cousin, Rev. Nathan Motherel, at Hanford, giving most of her time to visiting and talking to people about the great thought that filled her

part, sometimes speaking to large crowds. She wrote very little of her journey. In one letter, written after reaching Pueblo, Colo., she said:

I was so busy with packing, and the sad leave-taking of my dear, dear people, that I could not write. On the ship I was sick, weary and lonely. At San Francisco and San Jose I had no time. At Hanford I was quite tired and worn, and felt it was necessary to go to my sister's, where I went to bed at once. The trip from Hanford was very hard, so many changes and failures to make connection, and such a snowstorm in the mountains that I took cold. I am getting a good old-fashion rest here with my sister, Mrs. Bell, and hope soon to be strong, well and happy again." But the sad trial through which she had passed, the great strain of travel, and the effort to see and talk to friends, completely prostrated her, and she was sick until Christmas. During January and February she took a furnished house, and lived there with her two girls. Her sister's beautiful home afforded every comfort, and she received all the loving attention that her kindred could bestow, yet she thought best to keep house with her Japanese girls for a while, that she might do the necessary writing that had accumulated, without having to appear selfish by withdrawing from the happy circle of her sister's household. The offer of a furnished house, by a friend, afforded the opportunity, and against the protests of her sister and her family she moved into it and remained two months. At this time it was intensely cold, and she was not often out of the house. In March she attended Presbytery at Colorado Springs. After four days

she returned to Mrs. Bell's, worn out. Another short rest and she went to Canyon City, where she made several talks during the week. On Easter Sunday she made three public addresses, but could not finish in the evening because of fatigue. Again she returned to her sister's as a haven of rest.

## CHAPTER XXX.

## LETTERS FROM JAPAN.

Although so far away from Tsu her interest in her church did not diminish. She received frequent letters from the pastor and other members of the church, O Yone San writing in detail of all the happenings and progress of the work, so that Mrs. Drennan was much encouraged that the burning desire of her heart would be realized—"that the church at Tsu would become self-supporting." Writing from Pueblo she said: "A strong church at Tsu would strengthen the work in every other part of Mie Ken. I have been greatly pleased that Mr. Fugii has at last found it possible to begin preparation for the ministry. For more than a year he has been talking with me about his convictions of duty, but after it was decided I should come home I could do so little toward opening fields for him, I could only recommend him to Brothers Latham and J. E. Hail. I am truly glad they have employed him as a teacher, and thus helped him prepare for the ministry."

The following extract from a letter written by Rev. J. E. Hail to Mrs. Drennan, while she was in Pueblo, Colo., speaks of this young man. The



letter also shows how Mr. Hail, as Mrs. Drennan's successor, regarded the work done by her in 'Tsu, how she was missed, and the faithfulness of those left in charge, to try to carry out her plans. Mr. Hail wrote: "The work in Mie Ken, as a whole, is looking up; but where are the workers? We need laborers so much, and liberal contributions to support them. I have some money for Mr. Fugii's support, and he is employed as teacher by Mr. Latham and myself, and we are to teach him theology ourselves. You did a great work, I believe, in securing that man for Christ—a work that will tell through time and eternity. The more we see of him the more we marvel at the man's abilities. I believe he will make a wonderful worker for Christ, and be a monument to the power of our Lord in winning and making captive the best men. It is a great sacrifice of opening fame and of money-making he has made to become an humble preacher of the despised Christ in this land. But the King, when he comes, will remember all.

"The more I see of what you did, the harder it is to know how you accomplished it all. It is wonderful how these people cling to 'Sensie,' whether it be the picture hanging on the church wall, or in the humble home, or in the richer home, or in the oft mention of your name. All tell of a deep, abiding love and faithfulness that is most touching. You cannot know how Banno and O Yone San have worked, and T. Kanoga, too, to keep up the work since you left, nor how hard the work has been. *Yes*, I guess you *do know*, more than we do, how hard it is. Sometimes I

wish I were a painter, that I might paint the sorrowful company who stood on the railroad platform, and then mounted the bridge, when they could see *you* no longer, to see the train, and wave a farewell once more. But this is God's work, and I believe he will show in time how deeply and well laid has been the foundation work here in Tsu, and how well done has been the superstructure. Banno San was telling me about trying to see you off from Yokohama. But the police, on account of the plague existing there, refused allow him, and a number of other Japanese who had come to tell you good-bye, to leave the city for the ship. It was too bad that the matter thus turned out. I have been trying to do the work in my hands in such a way that it will carry out your ideas.

"JOHN E. HAIL."

O Yone San felt the separation from Mrs. Drennan more keenly, perhaps, than any one else, as this extract from a letter written soon after she had gone will testify:

"MY DEAR SENSIE: I am trying to follow your footsteps, and do everything like you wanted me to do, when you told me tenderly and kindly to stay here and help the dear sisters after you are gone. Then I was selfish, and my heart was filled with distress and grief about separating from you; but now your kind words and advice come vividly to my heart, and ever since I am praying earnestly that God will use me in any way he would have me to do. Oh! dear Sensie; it is a great sacrifice to me to be away from you, but if it is his will, I am willing to bear anything for him. Day by day I am impressed more and more with the importance

of my staying with the people now, especially to help the women in their work. They are earnestly working for the church. They are kind to me, and love me for your sake. When you were here I depended on you entirely, and did not need to use my own brain. So it was easy. But now I have nobody to depend upon, so I must think and use my own judgment so something came up that I did not know what to do. Then how I miss and long to see and talk with you, and ask your advice. But I am thanking God for using such an unworthy one as I am for this responsible work. I feel my utter helplessness, and my dependence is only on Christ. I am earnestly praying to God to give me a double portion of your spirit, so that in some measure I may be like you. I believe the Lord is answering my feeble prayers, for I have such an earnest desire to do anything for the cause of Christ. I was proud, and did not like to be the servant of others, but now I am willing to be anything in order that I may do some good for my people. Sensie, please pray for me daily, that I may forget myself entirely, and be a really consecrated worker. Our church members are all grateful for your ten years' labor here. We can never repay for what you have done. But it is their longing desire to get independent, and become a strong church, and soothe your anxious mind. They all love you, and want to write to you. Several have asked if they have to get different paper and envelopes to send letters to you. Write to me often. My only earthly pleasure is receiving letters from you.

Yours lovingly,

"YONE HARA."

There is no death! Our loved ones sleep;  
Their bodies fade, as do the flowers;  
Transplanted into bliss, they there  
Adorn immortal bowers.

The kindly voice, whose lowest tones  
Made glad hearts sad with sin and strife,  
Now sings an everlasting song  
Around the tree of life.

But kindly deeds and life of love  
Speak, tho' the form lies 'neath the sod;  
And with increasing influence move  
Benighted souls to come to God.

## CHAPTER XXXI.

## LAST DAYS.

Mrs. Drennan had planned to attend the meeting of the Woman's Board at Huntsville, Ala., and also to visit friends in Kentucky and Tennessee. After resting at Pueblo, Colo., until she thought she had recovered sufficient strength for the trip she bade her sister and family good-bye, and started May 5. She traveled until she had reached Holden, Mo., the home of her nephew, Mr. McCutchen. She was unable to continue the journey, and was quite ill for several weeks. However, she rallied, and the 24th of May, accompanied by Mr. McCutchen, she went to Pilot Grove, Mo., the home of her childhood, to visit Mrs. List, her niece. One of the Japanese girls, Daisy, she left with Mrs. Bell, at Pueblo, Colo., but O Tsuru San went with her always as her companion and nurse. The morning after her arrival at Pilot Grove she seemed cheerful and somewhat rested. She insisted that Mrs. List go to Sunday school as usual. For a few days it seemed that her strength was increasing. She enjoyed the old scenes, and took a lively interest in all around her. But when the rainy season came, and she could not be out in

the open air, she grew listless, and was not inclined to talk and had no appetite. Her constant cry was for *rest, rest*. She suffered very little bodily pain. Sometimes her tongue cramped so that she could not talk. But two weeks before she died the Drennan Mission Band met at Mrs. List's home. Although Mrs. Drennan was not able to sit up, she showed the children some curios, and talked to them as much as she could. The next day she requested Mrs. List to write to Mr. Preston to cancel an engagement in Texas.

Two of her nieces were with her, but O Tsuru San was by her bedside constantly. Just four days before she died she tried to sing "When Jesus Comes." After a feeble attempt she smilingly said, "I cannot sing much." She also tried to repeat the fourteenth chapter of John. After speaking the first verse she was quiet so long that her friends, standing near, thought she had fallen asleep; but presently she continued, "If it were not so, I would have told you." She seemed to be conscious to the last. She sent for Mr. McCutchen and spoke to him of her burial, and expressed her satisfaction that he had had the family burying ground put in order. She gave directions for her funeral expenses, and requested that the small amount left over be given to the two Japanese girls, Daisy and O Tsuru San. The night before she died she told O Tsuru San that she was going to die soon. When the poor girl seemed overwhelmed with grief she said, "Why, you ought to have been expecting this. You see I am getting weaker every day." She then spoke of her plans, and asked O Tsuru San if she still wished to go to

Lebanon to school. The girl replied, "Yes, I want to go to school, then go back to teach my people." Mrs. Drennan said, "You shall go. I am very sorry to leave you here, but you will not feel lonely. God will take care of you, and you will always have a good home. This is my last night with you. I am going to heaven to-morrow." This last was learned from O Tsuru San, as in broken voice and eyes streaming with tears she repeated, by request, the last conversation of her dear Sensie.

Mrs. List furnished the particulars of her death. She said: "O Tsuru San would not leave Auntie at all. She gave all the medicine and nourishment, and seemed to know just how to move her. I never saw a more devoted daughter." Once during her last hours Mrs. Drennan seemed to be talking to little children, telling them in simple language how it hurt Jesus when they crucified him, how they pressed the crown of thorns on his head, and the nails were driven into his hands and feet, and how thirsty he was. Thus she died, telling the story of the cross. Her very last words were: "O Tsuru San," and the faithful girl responded, "I am here." As the faithful Elisha, who refused to leave Elijah, was honored by receiving a double portion of his spirit, so may the mantle of this gifted servant of God fall on her devoted attendant, who, growing more and more into her likeness, may with truth have it said of her: "The spirit of her loved Sensie doth rest on O Tsuru San."

Mrs. Drennan died June 26, 1903, at nine o'clock P.M. She was buried Sunday, the 28th, at the old Mt. Vernon cemetery, by the side of her first

husband, Rev. Mr. Witherspoon, her father, brother, sister, and many others gone before. Her funeral was preached by Rev. R. L. Shepherd, of Missouri Valley College. As a subject for his discourse he read selections from the fourteenth chapter of John, eleventh chapter of Hebrews and twelfth chapter of Genesis, comparing her life to that of Abraham's in its longings, its sacrifices, doubts and fears, leaving home and going to a far country at God's call. In an article written by Prof. Shepherd, that appeared in "The Cumberland Presbyterian" soon after her death, he spoke as follows of four prominent characteristics: "A sense of the presence of God, a disposition to be doing, great faith and great love. They are always marks of a great religious character. A nature thus endowed must make its impress on the world. To stand by her grave and remember what she had done at the call of the Master and the call of her church, was like hearing a voice from the skies, calling to men to 'believe in God.' "

The study of Mrs. Drennan's life, from its beginning to the close, naturally leads to a desire to know the secret of the wonderful success that seemed to have attended her every effort. It was not that the way was made easy. The history tells how, from the beginning of her career as a missionary she met with opposition and discouragement that would have effectually silenced a weaker character. She heeded only the voice of God's call and followed where he led. This obedience and entire dependence on his direction has characterized her actions. Of the occasion of the formation of the Woman's Board Mrs. Dr. Bell writes



as follows: "The committee, of which she was chairman, was requested by the presiding officer to reconsider the location of the Board. Mrs. Drennan arose and with great earnestness said: 'I dare not go beyond that door without the assurance that the Lord will guide in our decision, and therefore request an earnest prayer first.' Intimately associated with her in an almost sisterly relation for thirty-three years, I know this to have been the ruling principle of her life." That the Lord wished her to become a missionary she had overwhelming evidence. When she entered Japan she asked, "Lord, what wilt thou have me to do? I am here at thy bidding." The same spirit continued to rule as she advanced in the work. On one occasion, finding herself alone and a stranger in a large city, and undecided what course to pursue, she said: 'I could only throw myself at the feet of Jesus, and wait his further guidance.'

It was this same perfect trust in her Guide that enabled her in the midst of a terrific storm on the sea, while looking danger fully in the face, to breathe a submissive prayer in his ear, and lay down in peace and sleep.

That she was eminently fitted for a pioneer missionary was manifest. As soon as she found the work firmly established about her, she felt called to a more needy field. Like John G. Paton, she sought the "*hard places*," and was ready at all times to go where she thought God wanted her to go. Many good people *talk* about living in perfect submission to God's will; Mrs. Drennan *did* it—and *this* must have been the *secret* of her successes. She made no failures because she followed so closely

the Guide who *makes no mistakes*. Through the valley of the shadow of death he led her, and on her last voyage over the dark river he sustained her, and into the home beyond he was still the faithful Guide, to lead her to the "place already prepared," where she received the "crown of glory that fadeth not away."

The tired body sleeps. The grieved heart knows no pain. The "*Filled Hands*" are "*At Rest*."

"Life's race is run,  
Life's work well done,  
Life's victory won."

## CHAPTER XXXII.

## MEMORIES.

Those who knew Mrs. Drennan intimately miss her more and more as the days go by. As one who loved her said, "The world is lonelier since she went away." Something has gone out of life that helped to make it good to live. The cheerful voice, the comforting words and wise counsel so patiently given, no longer strengthen those who had learned to lean on her for support and guidance in time of trial. In very tender memories are these lessons of the past recalled. A characteristic letter, written to one in great trial, shows how well Mrs. Drennan knew how to comfort, and may still be a blessing to this one and others, who may read and *need* just such advice: "Your letter now before me has stirred my heart to its depths with sympathy and tender love for you in your hour of trial. You ask what I would do. No doubt, dear sister, your frail, imperfect, hasty tempered friend would have been in bitterest rebellion. Do not, I beg you, do as I would have done, for I am not so strong in overcoming evil as I ought to be. I keep hanging just over my table where I now write a card, on which, in

beautiful characters, are the words: 'What would Jesus do?' I could not tell how many times a day I look at that, nor how many times it has helped me in my decisions and actions. Do as Jesus would do, in the Christ spirit, and only good can come to you. Just now these lines came forcibly to my mind:

'God the grayest sky can light  
With a flash of radiance bright;  
Though the days be bleak and chill,  
Bring thy lovingkindness still.'

The following sentiment, so beautifully expressed by Mrs. J. H. Goodnight in her little paper, "Woman's Work," finds an echo in the hearts of all Mrs. Drennan's personal friends: "For years the name of Mrs. Drennan has been a talisman to the women of Kentucky. How we loved her! What power she had to arouse our best selves, to make us more loyal to the Christ whom she loved with a tenderness approaching his own. In clinging to him with one hand and offering us the other, she drew us onward, upward, as perhaps no other woman has ever done. Now that she has passed 'over the river' her dumb lips speak to us, plead with us. The 'speech of the speechless'—how it lingers in memory, and oh, the heartache when we feel that never again can we hear the gentle voice. What she was to her church, what she was to Japan, we may in a measure estimate by noting what she was to us personally. For she was ever a verity in all her associations. Dear Mrs. Drennan, your work is finished, and the world is lonelier since you went away."

## CHAPTER XXXIII.

## THE FRAGRANCE OF A LIFE.

It has been said, "A holy life is a voice, and is either a constant attraction or a perpetual reproof." Truly this voice still speaks through the memory of the life of Mrs. Drennan, calling to all people to believe in God and do the work he has commanded to be done. Her loving, joyous service attracts and stimulates to greater effort in Christian living, while her self-sacrificing spirit and ceaseless labor stand as a constant reproof to all idlers in the Lord's vineyard. It is impossible to estimate the influence of her life for good, not only in its immediate results as seen and recognized by all who know of her work, but in every life that she touched, each receiving and giving out in some degree this power for good, thus starting new waves of influence that will continue to increase and widen through the ages to come. This is eminently true of those who have been led by her example to engage in the missionary work. Doubtless there are many who were led into active Christian life through the impress of her life who have not made it known; but it is a pleasure to know that there was one, at least, who cheered her heart by ac-

cording to her the honor of turning her heart in a fuller sense Godward.

Miss Mary Ransom tells of an impulse given to her life: "My dear, dear friend: I want to tell what was in my heart to tell you before you went away, but I did not have an opportunity. You, I am sure, do not realize what a tower of strength you have been to me since I was but a child. Your life, all unknown to yourself, exerted a strong influence over me, and, as I have told you before, your influence and example brought me to Japan. I am so thankful you were here during my first year; for although it has not been my privilege to see you often, yet every time I have seen you I have been strengthened and encouraged. May the Lord bless you for all you have been and are to me. With a heart full of tender love,

"MARY RANSOM."

Yoshibumi Abe, a student of Cumberland University, returned to his home before Mrs. Drennan's death. He said in a letter to Dr. C. H. Bell: "I am sorry I could not see her before leaving America. I am a great debtor to her. Whatever I may be able to accomplish for his glory, I am ready to give all the credit to her, as well as other friends who helped me."

Such instances could be multiplied many times, and yet fail to give a just appreciation of the impress of Mrs. Drennan's character upon the world.

Soon after Mrs. Drennan's death an article from Rev. Mr. Wilson appeared in "The Cumberland Presbyterian," and deserves to be inserted here. Coming as it does from one in position to know

her intimately during the period referred to, it gives facts not found elsewhere, and also affords a glimpse of the dear sister whose heart and home were made desolate by this death:

“Perhaps a few lines from my pen about the last days of our departed but still dearly beloved missionary, Mrs. A. M. Drennan, would be of interest to the readers of ‘The Cumberland Presbyterian.’ She spent most of her time after leaving Japan with her sister here in our city. It was my privilege to have her in my home many times, and also to visit her and sit at her feet and learn of the Master. She considered me her pastor, and therefore many things that were deep-rooted in her heart she spoke to me about. I wish to write about two of them. First, her never-dying, never-tiring love for Japan and her own Japanese. I learned something of what devotion meant; what consecration is. Her every power of body, mind, and soul was good only to lay on the altar of sacrifice for them. Especially was all this true concerning the work at Tsu, where she labored so many years, and to whom, above all others, is due the honor for what is done there. Most of what she did there will never be recorded by human pen. Yet, with all her devotion to her work in Japan, her loyalty and devotion to the church never wavered.

“She was so helpful to us here; so hopeful, so full of faith, yet yearning with all her heart to go back to Japan. There seemed to be an uncertainty about her being permitted to go back, and to us who knew her best there seemed to come from her heart something akin to the sob of a child taken from its mother.

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"Some things have been written about the beautiful fact of her dying and being buried at the old home. To most of us that sentiment is beautiful, but nothing was further from her wish. Her long-cherished hope was to die and go home to her Father from Japan, and in her soil to deposit the tired old body to await the resurrection.

"As she told her sister about her people clinging to her when she was about to be taken from them, her sister said: 'America, I believe that is what broke you down.' She replied: 'Sister, that's it.' Her sorest affliction was a broken heart.

"The second thing I wish to say is concerning her permanent home here in America. The impression seems to be that she had no home. But such was not the case. She had an only sister living, Mrs. M. A. Bell, of this city. It was definitely decided before she left for her visit of two months to relatives in Missouri that Mrs. Bell's beautiful home should shelter them both. Her last plan was to be back to Pueblo by July 1 to spend the summer in the mountains. One of the stings in the sorrow of Mrs. Bell is that Mrs. Drennan died away from home. But she is gone, and the church is richer because of her life and work. May her mantle fall on worthy shoulders! Let the church not forget in their prayers the sister who loved her best. This sorrow and the weight of seventy-five years rest upon her.

*Pueblo, Colo."*

"R. A. N. WILSON.

Memorial services were held in many of the churches in the home land, as well as in her own church in Tsu, Japan. Tributes of respect were



published in the church periodicals. The following from the pen of Mr. Landrith, then editor of "The Cumberland Presbyterian," gives evidence of the veneration and honor accorded her by the church:

MRS. A. M. DRENNAN RESTS FROM HER LABORS.

"A meager press notice in a St. Louis paper is all the information we have up to the hour when this is written concerning the death of Mrs. Drennan, June 25. But the great-hearted foreign missionary has returned to the devout soul's real home land. That is enough to know, and nobody doubts that.

"Mrs. Drennan was a great missionary, because she was first of all and always a great woman, great in her womanliness. She literally mothered the heathen into the kingdom of Christ; how many only our heavenly Father knows. Others among us may preach the brotherhood of man—she practiced it, modestly, tenderly, quietly, but consistently; and when the time came when to her associates and to the Woman's Board of Missions the Master said of her, as of another such loving follower long ago, 'She hath done what she could,' and when this divine message was correctly interpreted as an injunction to hasten her home coming in order that the end might not come on foreign shores, Mrs. Drennan, who had lived for and with the Japanese, declared that she would be happier to die both for and with them. But other counsels prevailed, and her eyes, grown dim with their long looking upon the footprints of him whom she followed, were permitted to close under the same skies that gladdened her childhood. But, though she could not be allowed to linger in the Sunrise

Kingdom until the dawn of the Shadowless Day, she still stoutly refused to leave all of Japan behind her, hence with her came as her companions and wards—may we not say, as the spiritual daughters of her consecrated mother-heart—two Japanese girls, who, while they are orphaned by her death, will never lack for friends in this goodly land where so many people honored and loved Mrs. A. M. Drennan. Reader, were you fortunate enough to know personally and well this now-rewarded missionary? Yes? Then how much richer you are, for during these last ripe years she blessed every life she touched, and deepened it.

“Her going to Japan in the beginning was looked upon by many as of doubtful missionary wisdom. She was almost an old woman when she first set sail, and by sending other than the comparatively young the rules of all missionary boards were being disregarded. But God appears to delight sometimes in breaking man-made rules, for he knows what he needs in emergencies and amid peculiar conditions better than great councils of the most earnest men and women; and, for the entire period of her missionary activity, God needed Mrs. Drennan in Japan and for the beautiful and wholesome influence of her life on the Cumberland Presbyterian Church in America, and he called her. Neither the worker, nor anybody who knew her work, ever questioned the fact of her call from God.

“But her work is done. No, it is only her part in her work that is finished. The work is as immortal as is the translated toiler. For threescore years and more than ten she showed other of the children of men how to live. Now, she has taught

us how to die, full of years and good fruits. Well earned are the ceaseless joy and eternal rest which at last have come to her with the loving Lord's welcoming 'Well done.'"

Mrs. Lyon, who more than any other missionary, was associated with Mrs. Drennan in her work in Japan, offers this beautiful tribute to her memory, and also gives some touching instances of Mrs. Drennan's dealings with the old and afflicted ones:

MRS. DRENNAN.

"'Mrs. Drennan is dead!'"

"These words came over the wire only a few days ago, bringing sorrow to all our hearts, because we all felt that a grand, strong woman had been taken from our beloved church—one whom we all loved and honored for her consecrated life, and deep devotion to the cause of the Master.

"Many of us who have been in the habit of praying for her and her work daily will miss her in our devotions, but if we shall miss her, how much more will the work, and those associated with her, and those whose lives she has blessed and encouraged, miss her.

"It was my privilege to be associated with Mrs. Drennan for several years in the Master's work, and I can say without reserve that she never flinched at any duty, pleasant or otherwise, that presented itself.

"She was always earnest and solicitous, never shrinking, but rather seeking opportunities to do something to extend the kingdom of Christ in the hearts of those around her.

Many times while laid on a bed of sickness

she would teach a Bible lesson or give instruction to her Bible women who were about to start out for house-to-house visitation, and would receive their reports when they came in from such work or meetings.

"She was always planning to make the work attractive and effective and with what success her friends in Japan are all ready to testify.

"There are many lives over there that have been made happier by her ministrations. Many of the Japanese homes are happy and are thanking and praising God to-day, that perhaps would not have known of the love and sacrifice of Jesus but for her.

"Her life there was full of changes. Often she was invited to visit the elegant homes of the rich, but more often was she found in the homes of the old and poor, the sick and blind.

"Well do I remember an old blind man that lived in the city of Tsu. He had become totally blind when he was old and of course was poor and helpless. She gave of her own means and solicited from others who had enough and to spare, and also interested herself in procuring some light work that the wife could do, thus keeping them together and making the darkened home happy. They came to the church and learned of the true life, too. Often they used to come to thank her for coming to Japan.

"She seemed to take especial pleasure in gathering about her the old people and reading to them from the word of God of the great salvation prepared for them, and how some of the dear old faces would shine when they came to realize that it was truly

for them! It was indeed a pleasure and a joy to see them.

"They will all miss her and feel that they have sustained a personal loss.

"It was fortunate that she was permitted to die in her old home and that her dear, faithful O Tsura San could be with her to the last. No one knew her desires better or could minister to her wants so well as she. God will surely reward her for all her self-sacrifice.

"Truly a great life has gone out and the Church upon earth will miss her, but our loss is only gain to her.

"Let us pray that a double portion of her spirit may possess some one who may be ready to take up the work in the Lord's vineyard.

*"St. Louis, Mo."*

*"MRS. N. A. LYON."*

The readers of this little volume, doubtless, will be glad to know the present condition of the work in the province that had been the field of Mrs. Drennan's labor during the past ten years of her life. Rev. John E. Hail furnishes this information in a paper dated December 5. It speaks well for Mrs. Drennan's foresight and good judgment, and is very gratifying to her friends, that her plans have been so carefully carried out, and that even her suggestions were treasured, and are being acted upon by the children.

THE TSU CHURCH AND MRS. DRENNAN.—DEC. 1903.

BY REV. JOHN E. HAIL,

N. H. Biddle, Missionary to Japan.

"About a year and a half ago, acting on the lines of a suggestion made by Mrs. Drennan, the mission

appointed me to take charge of all the "men's work" in the northern half of Mie Province.

"Obeying this order, I moved here in May, 1902. Mrs. Drennan was exceedingly kind to me, securing a house just around the corner and across the street from her home—a most delightful place it is—and helping me in every possible way in starting out in it as a bachelor housekeeper.

"Since then it has been not only my duty, but pleasure also, to become thoroughly acquainted with every aspect of the work in the Tsu church, so far as is possible.

"It is fit that the relation of the church to her, from the time I came here until she closed her eyes to earthly scenes only to open them to heavenly visions, be recorded.

"For what the church is to-day in every respect, all credit belongs to Mrs. Drennan, and the Japanese who labored with her. The Congregationalists once labored in Tsu, but all the fruits of their efforts had disappeared when Mrs. Drennan began her work here. Mrs. Drennan 'mothered' the work practically alone for years and under her leadings this, our church, in this hard field, the capital of Mie Province, grew up to what it is to-day. The method of work now followed, the manner of the workers, the prayers of the Christians, the Sunday school, everything bears the impress of Mrs. Drennan's personality.

"What was the effect of Mrs. Drennan's return to America on our congregation?

"Of course, when first the idea of parting with 'Sensie' was broached as a possibility, it came as a heavy shock to the little band she had been mother

to in so many ways. But gradually the members of the church came to acquiesce in it as of God's doing.

"After the first shock of parting was over, those in charge of the work, Japanese and foreign, found their responsibility and labors much increased. This was particularly noticeable at first.

"By some it was thought that, with Mrs. Drennan's absence on furlough, there would come a marked falling off in the different lines of work she had pursued, and in the church membership and in the Sunday school. But, on the contrary, there has been a gradual development and growth in every way. Her mainstays in the work here—excepting O Tsuru San, who is now in America—are working in the Tsu church, just as they did before she left for the home land.

"When the sad news of Mrs. Drennan's death came, Pastor Banno, Miss Hara O Yone and others of the Tsu workers were in Arima at the summer school. Immediate arrangements were made for a memorial service to be held at the Tsu church the following Sunday, July 26. The order of the service, which began at nine in the morning, was as follows:

"Invocation, Pastor Banno.

"Hymn, 'My hope is built on nothing less,' etc.

"Brief history of Mrs. Drennan's life and work in Japan, Pastor Banno.

"Prayer, Ruling Elder Yoshida.

"Hymn, 'Must Jesus bear the Cross Alone?'

"Speech, Ruling Elder Iwasaki.

"Reading of letter of sympathy from John E. Hail, Evangelist, Fugii.

"Prayer, Evangelist Takanoga.

"Hymn, 'My Latest Sun Is Sinking Fast.'

"Benediction, Pastor Banno.

"The whole service was in true Japanese style and exceedingly affecting. The hymns chosen were favorites of Mrs. Drennan's, and for her had been sung again and again before in the humble little church building and in her Tsu home.

"Just at the close of the service some one suggested, and it was immediately decided, to buy Mrs. Drennan's organ, the one she had used in her home for so long a time, for use in the church services. A committee was at once appointed to raise the needful sum, fifty-three yen. The church members, however, contributed so liberally that sixty-five yen were raised altogether, not one cent of which had come from any foreigner.

"The church at the memorial service was most appropriately decorated by the loving hands of her Japanese friends. The most striking thing was the life-size picture of Mrs. Drennan which was hung immediately in front of the pulpit, and draped with black crepe and evergreens. This was left in its place thus for one month.

On August 26 the organ committee purchased Mrs. Drennan's organ. This they had thoroughly overhauled and revarnished. Mrs. Drennan's picture—a small size picture—was mounted on the organ, and on the following Sunday a short dedication service was held, setting apart the organ to the service of God.

"Besides the purchase and repairing of the organ, the committee bought an organ lamp stand, and



then turned the remaining five yen over to the children's fund.

"This children's fund was started by the Sunday school children, the primary department of the Sunday school, to raise funds for much-needed enlargement of the present building for Sunday school and church services. The church services are crowded, and the Sunday school has entirely outgrown the building. Last Sunday, October 4, we began the holding of a class out of doors, while the audience room and Sunday school room were filled with the Sunday school pupils. What we will do when cold weather sets in in earnest is a very serious problem.

"Mrs. Drennan had suggested to the elders of the church soon after her return to the home land that they attempt to raise money to build a new Sunday school room, or to enlarge or rebuild the church building, saying that she thought she could get them some financial assistance from among some of her American friends. But the elders were afraid that the church was not yet financially strong enough to make the attempt, and so advised her.

"However, the little children had been talking the matter over, and they started a building fund among themselves. Shortly after this Mr. Kioka's little girl, a member of the Sunday school, died; and soon after her burial in the cemetery, secured for the church by Mrs. Drennan's efforts, after the lonely little cross marking her grave had been set up, her father gave thirty-five yen to the children's fund in memory of his little daughter.

"With additions from one source and another to the children's fund thus unexpectedly coming

in, the older people are beginning almost to wonder if their children are wiser than themselves.

"The children are in earnest. Every Saturday they spend two and a half or three hours at work to make their pennies. Some gather waste paper and sell it, making for an afternoon's work less than the widow's mite.

"Others buy waste threads and twist them together for use in the looms here.

"And word has just come that Tsu is to have something new—something it has never had before—doughnuts! Some of the older Sunday school girls have just learned how to make doughnuts, and they are to commence selling them next Saturday. It is supposed that the doughnuts, being a novelty, will earn more dimes than all the other ways put together!

"Whatever becomes of the pennies the baby fingers have earned or of the work these baby hands have done, whether it comes to nothing or some masons will finish the work the children have begun, we know it will all be blessed of our Master, whom the little ones loved long ago, and love to-day.

*"Tsu, Ise, Japan."*

Few lives have been so full of good deeds. No one could be with her without feeling her presence a benediction. There was something in her greeting in her conversation and in her letters that tended to cleanse, purify, and baptize with a new purpose in well doing. Individually I feel a great emotion of gratitude that I knew her personally, and in some measure had the privilege of her con-

fidence. Her death is recognized as a loss to humanity at large, a loss to the nation that gave her birth, to the church of her choice, to her personal friends, but most of all to the people for whom she labored, suffered and died. In the hearts of the people of Japan no less than in the home land, she still lives. When the great Carey, just before his death, was visited by Dr. Duff, he said: "When I am gone, say nothing of Carey, but tell of Carey's Savior." If a message could be received from Mrs. Drennan, doubtless it would be similar to this: Write not of me or my work only as it may lead others to my Master, and thus indeed is the purpose of this little volume. If by this means some may be persuaded to accept the Christ she served his name will be honored, her dearest wish gratified and the author's aim realized.

MRS. DRENNAN'S CHARGE TO THE CHURCH AT TSU.

Brethren, care for it tenderly; let no root of bitterness spring up among you to mar the sweet harmony which prevails; let the spirit of Christ fill all hearts, lead every action, preside in every conference and guide every decision, that God may be honored and glorified in all you do and say; that many, seeing your good works, may be led to the Savior whom you love and serve, and above all I would say, in earnest, pleading tones, keep our Heavenly Father in your midst, in your hearts, in your work, your meetings, your church, your lives.

*August, 1902.*















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